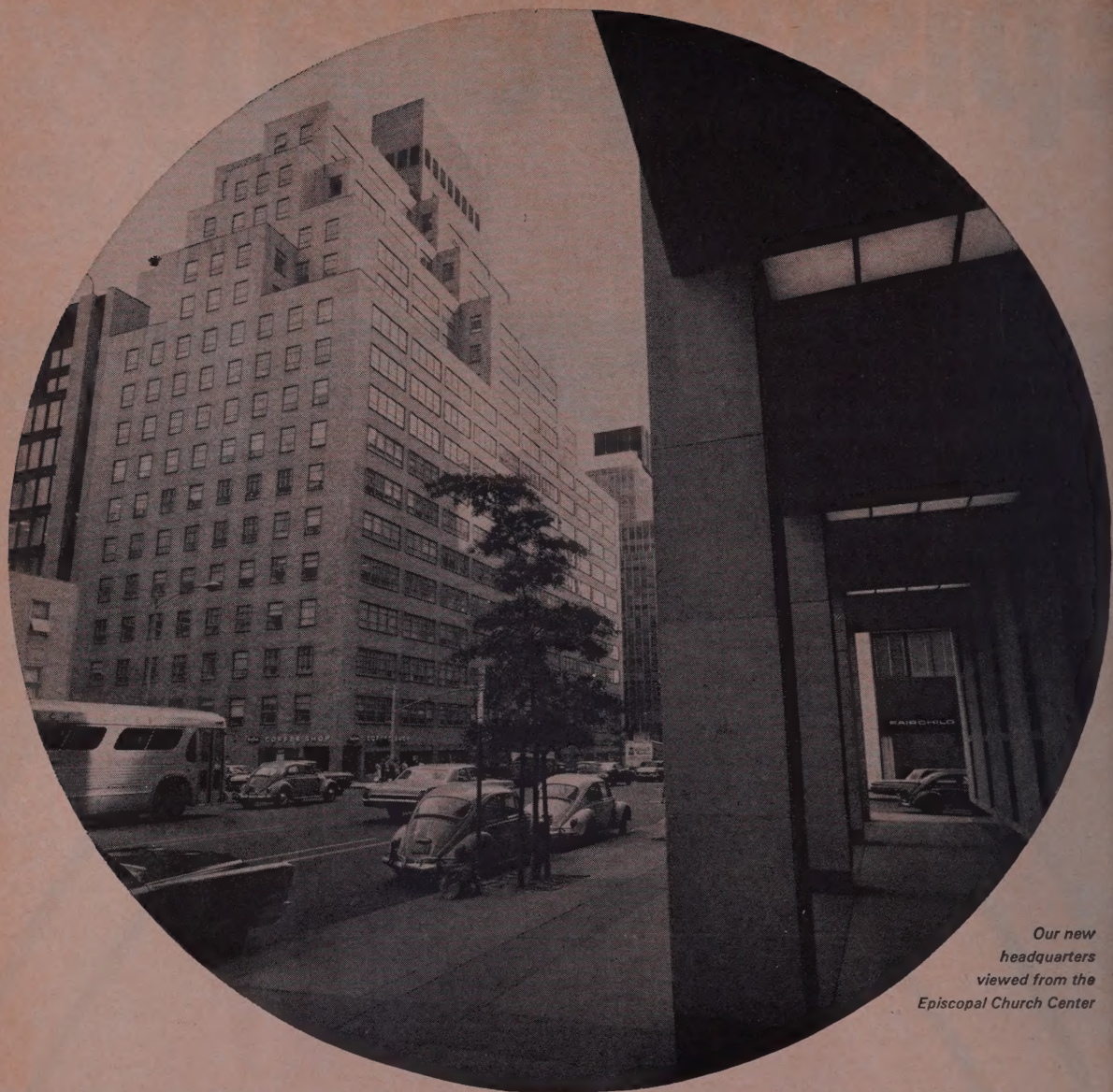


THE **Episcopalian**

OCTOBER, 1967

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LETTERS

YOU RANG, SIR?

If the President called [see September issue, page 47], I would say; use all the facilities at your disposal immediately or withdraw from Vietnam.

CHESTER E. ROSE
Montrose, Pa.

SHINING JOY

What a tonic to see the joyous face of the Prior of Taizé on the August cover of THE EPISCOPALIAN. Taizé—that glorious word . . . spells affirmation.

Would that the dour Bishop Pike could know such joy. It is not the Church which is declining, but Bishop Pike. . . .

. . . Poor lamb, let us all pray like mad for his conversion, that he may know the kind of joy that shines forth in the face of Roger Schutz.

MRS. BENJAMIN KOGAN
Forest Hills, N.Y.

LET THERE BE LIGHT

The goodness of God never ceases to amaze me! Father Malcolm Boyd has seen the light. His "Open letter to Hollywood" [August issue] was unexpected to say the least. His past reviews on motion pictures . . . for the most part have bordered on the "depraved." If Father Boyd says that Hollywood has hit a new low—brethren, it is time to listen. For him to concede this is in the realm of the miraculous.

THE REV. PETER F. WATTERSON
West Palm Beach, Fla.

QUESTION OF LEADERSHIP

There is enormous speculation regarding the cause of the riots across our country. Many officials are buzzing with inquiries and investigations and both political and church leaders are dismayed. . . .

It is ironic that the planned parenthood issue brought very high church and political officials to the front pages and TV tubes to air their views, but since the riots have occurred, not one bishop or high ranking Catholic or Protestant church official has made on-the-spot news in the ghetto or riot areas. The highest church official present is usually a clergyman and then he is acting individually.

. . . Every year there are programs to get the ghetto child out to a suburban home for one summer week. This is desirable and helps us to express our token responsibility. Could

Continued on next page



Father, forgive
Vater, vergib
Père, pardonne

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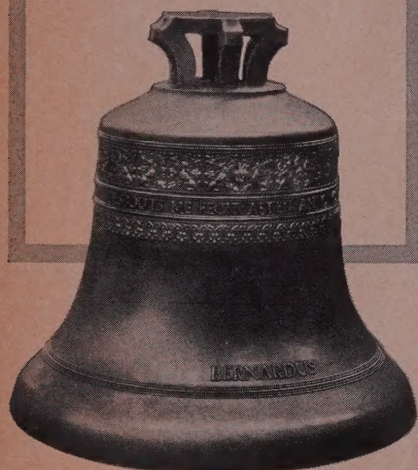
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LETTERS

Continued from page 3

we stand the strain and downcast eyes of our friends if we boarded the parents of the ghetto children for a week? . . .

. . . The dilemma today is that Christianity is part faith and part action and most of us prefer to follow the former. . . . Perhaps if we had spiritual leaders . . . that went somewhere, we just might follow them.

CHRISTOPHER G. COLLINS
Oakdale, N.Y.

INTERNATIONALIZED CITIES?

The Israeli government has offered to cooperate in the internationalization of the Holy Shrines of Jerusalem, each to be administered by its respective religion.

Pope Paul . . . sent a letter to each of the delegates of the [United Nations] General Assembly insisting on the internationalization of the entire city of Jerusalem.

The reason given for wishing to internationalize the Holy Shrines is the fact that they are of religious value to all three religions: Jewish, Christian, and Moslem. . . .

In the Vatican are priceless religious treasures of all kinds and belonging to all religions. . . .

It behooves the world then, to protect these religious relics . . . in precisely the same manner [as] . . . the Holy Shrines of Jerusalem through United Nations jurisdiction. . . .

HELEN GREBOW
Norfolk, Va.

next month

The Seattle General

Convention:

- issues
- actions
- people

Who put the Earring in
the Collection Plate?

Church Periodical Club

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of our Church."*

—From the Foreword by
Nathan M. Pusey

ANNOUNCING

Report of the Special Committee
on Theological Education

Nathan M. Pusey, Chairman

Charles L. Taylor, Director of the Study

MINISTRY FOR TOMORROW

This comprehensive report contains the findings and recommendations of a special committee headed by President Pusey of Harvard. Although developed for the Episcopal Church, the study considered the situation in other churches and will be of interest to anyone concerned with the role of theological education in today's urban, technological, and secular society.

The *total problem* of theological education is confronted, reaching far beyond the ivy-covered walls of the seminary.

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"The report is readable. The style is clear and pungent and there are many apt quotations. There are enough statistics, well presented, to substantiate the judgments, but not so many as to distract the reader. There are sharp criticisms but sympathetic appreciation as well. The conclusions have the authority, courage and temperate balance that one would expect of a distinguished and broadly-based committee."—*Sherman E. Johnson, Dean, The Church Divinity School of the Pacific*

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FOR YOUR INFORMATION

"Cast of thousands . . . months in the making. . . ." If we yielded to the temptation of movie-makers' phrases we could use them with honesty to describe "A PARISH SAMPLER," beginning on page 21. The articles—long and short—represent numerous ideas—some which many parishes are not using; others which are highly experimental; some specialized because of geographic opportunities such as being near a college campus or in the heart of a city.

Staff members **Martha C. Mosca** and **Judy Mathe** compiled the Sampler with the help of more sources than we can count: we express our gratitude especially to the diocesan publications and their editors and to the many clergymen and laymen who cooperated and coped with our request for facts, figures, and insights. It is our hope that the Sampler will help provide the basis for a kind of parish "switch-board" perhaps your parish has already solved a problem that one in the Sampler is now tackling, and you can share your experiences; contrariwise, maybe you find an idea that will help in your parish. Either way, we welcome comments and exchanges.

Mrs. **Mary DeLapp**, author of "BIGGER THAN BREADBASKETS," page 10, lives in Boulder, Colorado, and will be attending the World Council of Churches meeting in Uppsala, Sweden, in July.

"OF POVERTY, POWER, AND PASSION: GRACE," page 8, has been adapted from a widely-quoted address given last month by the Rt. Rev. **John Hines**, Presiding Bishop of the Episcopal Church. The occasion was the Washington, D.C. Emergency Conference of the Urban Coalition.

"As an undoubtedly biased mother," Mrs. Henry Boswell, Jr., of Ft. Atkinson, Kan., wrote us, "I feel that he is a qualified spokesman for his generation. . . ." After reading the article, written by her son, John, we decided Mrs. Boswell was less "biased mother" than skilled talent scout. John's article, "STOP TREATING US LIKE KIDS," appears on page 19. Two years old and a junior at The College of William and Mary, the young man is a National Merit scholar and dean's list student.

continuing

FORTH and

The Spirit of Missions

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THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

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POVERTY POWER AND PASSING GRACE

Our nation has the resources to conquer our most crucial problem. But will we act in time?

And what will the Church do as its part?

The Presiding Bishop comments on the urban revolution.

THE IMAGE of the Churches, at least in the years past, too often has been one of a moral and spiritual bastion from which, from time to time, have been issued divine directives and ethical judgments to which men and women have been called to conform or run the risk of being irretrievably lost. While this is a caricature of the churches and will be recognized as such by people of a broad understanding, like all caricatures, there is enough truth showing to prove a point. And that point is not reassuring.

Human beings seem entitled to convincing answers to the dilemmas and frustrations and agonies of people imprisoned by desperate circumstances, from a channel for God's mighty intervention in His world of men, in justice, love, and reconcilia-

tion—which channel historically the churches have claimed to be.

We of the churches have demonstrated that we do not have the answers, at least not in the form of discernible specifics, to alleviate the basic hopelessness, the despair of becoming, the powerlessness, and the loss of human dignity which are clearly the root of the Negro's rebellious protestations and subsequent violence.

No, I am afraid that we have unwittingly demonstrated that we are part of the problem inasmuch as the sickness of our society is our sickness also. And our brokenness, highlighted by our fears for our own survival, our institutional status, our insularity from the suffering and hos-

tility of other members of the human family, betrays the fact that, from being equipped to exercise the role of the physician to the illness of mankind, we should be sensitive to the biblical injunction, "Physician, heal thyself!"

We have been shocked and bewildered by the horror of Watts in Newark and Detroit and Milwaukee and New Haven and other centers of a nation. Our forefathers fought for the right of self-determination, for the rights and dignity of every human being, for freedom under law, for deliverance from discrimination, and for a dream for nearly two centuries now. We have been a torch to which the oppressed and shackled could look up in hope. Violence has rudely shattered our complacency about something

BY JOHN E. HINES

1966-1965 FACTS AND FIGURES

For the Episcopal Church in the fifty states and District of Columbia 1966

1965

Vital Statistics:

Total number of clergy including inactive and retired, 173 bishops, 10,031 priests, 515 deacons (1966)	10,719	10,203
Active priests and deacons	9,129	*
Priests and deacons in parish work	7,417	6,084
Ordinations to priesthood	390	349
Total parishes and missions	7,562	7,574
Lay readers	15,242	13,952
Baptized members	3,429,153	3,416,103
Communicants	2,267,372	2,239,109
Total baptisms	84,616	91,119
Adult baptisms	10,323	11,265
Confirmations	109,241	113,658
Received	5,965	6,459
Church Schools:		
Sunday and released time	7,063	7,142
Officers and teachers	101,849	103,940
Pupils	833,846	856,125
Parish day schools	806	786

Parish and Mission Receipts:

Total for noncapital purposes	\$208,379,734	\$206,037,659
-------------------------------	---------------	---------------

Parish and Mission Expenditures:

For parish and mission programs	\$152,329,205	\$143,331,199
For diocesan and district programs	22,477,397	18,965,057
For General Church Program	11,849,917	11,237,106
For national offerings such as MRI, Good Friday, Theological Education	7,364,569	3,532,213**

* figure not available

** does not include \$1.2 million in MRI funds now being included

Source: Executive Council

Figures Don't Lie . . . But What Do They Say?

The Episcopal Church's vital statistics for 1966 are the most accurate ever available. For the first time, all parochial reports were submitted and no "last year's figures" had to be used in otherwise current and accurate totals.

One of the major changes in the current figures occurs in the total for the work of the National Church, including the General Church Program. In the past this figure has been largely understood to be the monies that went to Executive Council for Council programs and administration, while in fact it has included national offerings such as Good Friday and Theological Education. This year for the first time, these latter are separately listed.

Parish and mission receipts, after a sharp increase in 1965, remained almost the same in 1966. Expenditures for parish and mission programs increased by \$11 million in 1966, twice the increase of the preceding two years. Diocesan and district program expenditures, which dipped to a pre-1960 low in 1965, went back up, although still some \$3 million behind the 1964 high.

While some other American Communions have shown a drop in the number of members, we show a slight increase in total. But before we call out the cheering section, we should note that the number of baptisms has decreased for the fifth year in a row and takes the biggest dip since 1962. Confirmations and received members also decrease.

The number of Parish Day schools continues to climb, with 175 more now reporting than in 1962—more than a 20 percent increase. It should be noted that many of these are nurseries and kindergartens only. Reports for next year will ask for a break-down by grades and provide a more valid reading of these figures.

The number of Church School officers and teachers has decreased some 5 percent in the last five years. Pupils reached a high in 1964, dropped in 1965 to the 1960 level, and dipped again this year.

The total number of parishes and missions, fairly static in 1964, 1965, and 1966, shows an increase of some 450 over the past five years.

The seemingly sizable increase in lay readers does in fact only return this total to the 1961 level.

Let us be clear that lawlessness and violence are frightfully destructive and are not to be condoned as such. But let us be equally aware that men can become prisoners of law unjustly. For the process of which is abused into an instrument of oppression by insensitive men of power, thus rigidly prohibiting the rightful process of change which could bring healing to mankind, soon faces the rude fact that operate and despairing human beings will revolt against the tyrannous character of such law, inasmuch as they have no other recourse open to them by which their wrongs may be redressed.

The beneficiaries of order and domestic tranquility must understand, indeed must learn to deal sympathetically and constructively with it without hypocrisy or illusion of pretense, and to respond to the evidence of frustrated hopelessness. Application of increased restriction of power only compounds the root causes of alienation, abandons the possible role of reconciliation, and destroys the God-given bonds of redemptiveness by which men belong to one another inseparably and irrevocably.

Secretary General U Thant has said, "The truth, the central stupen-

Poverty, Power, and Passing Grace

dous truth about developed countries today is that they can have—in anything but the shortest run—the kind and scale of resources they decide to have. . . . It is no longer resources that limit decisions. It is the decision that makes the resources. This is the fundamental revolutionary change—perhaps the most revolutionary mankind has ever known.”

I believe those words are accurate. I believe their truth places a moral question of unprecedented dimensions before the conscience of America. It is no longer a question of whether we shall do a few good things for the victims of a kind of givenness composed of powerlessness and poverty and hunger and rats and illiteracy and unemploy-

ment and second-class citizenship and hopelessness so deep it can find expression only through riots and destruction.

The question now is: Shall we mobilize our capacity for wiping these shameful conditions off the face of this nation and this planet, or, shall we choose other priorities? For the first time in history we are called to leadership and responsibility in the possession of the capacity to eliminate the basic conditions themselves.

We need the kind of government programs which reflect a massive change in national priorities—and we need the kind of funding that will prevent those programs from being empty promises only. The executive and the legislative branches of our

government have a clear responsibility.

But unless the private sector similarly changes its own priorities the task will not be accomplished. Recognition of ghetto community organizations as legitimate agents for the poor; costly motivational and training programs for the unemployed and the underemployed; location of manufacturing plants where the jobs are needed; upward mobility for our Negro brethren—all these are overdue. The religious institutions are now beginning to awake to the obligation to invest the large sums in their care according to the primary criterion of responsibility to the total community and all its citizens.

If we face this responsibility seriously, we must be emphatic and unequivocal about the right of the poor to power, and to an effective voice in decisions that affect their destiny. The more we permit dilution of the principle of “maximum feasible participation” in discussions, or in planning, or, more importantly, in legislation designed to aid the poverty-ridden sector of the country, the less credible we appear to men and women struggling with their misery—and the less likely we are to build our part of a bridge between our alienations.

The basic dignity of man demands of us a new style of operation which we confess our lack of answers and acknowledge our lack of right to prescribe what is good for our brothers. For the best of well-intentioned programs is doomed to failure if it does not, from the outset, involve those whom it would benefit.

Someone has suggested that this tremendous job that stands before us depends almost entirely upon two factors: Men and Money. His point in part, is that enormous numbers of people must be recruited to do

THE CHURCH OVERSEAS

From 1966 Parochial Reports and Annual Diocesan Sheets

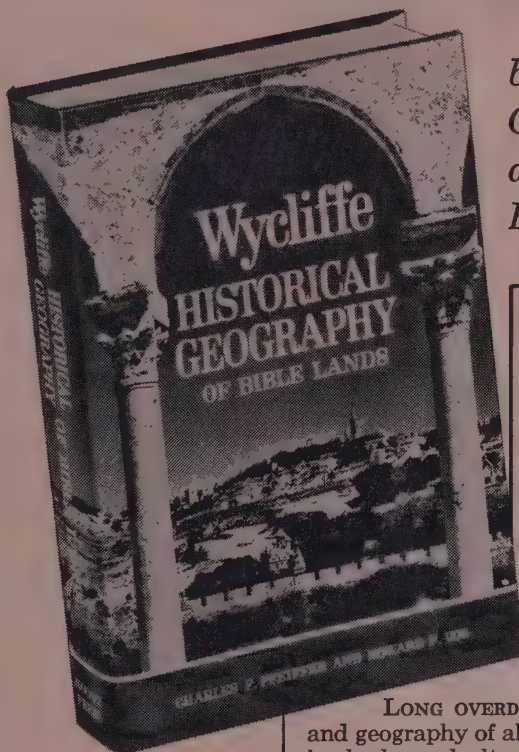
	Total Clergy	Parish & Mission	Bapt. Persons	Communi- cants	Baptisms	Confirma- tions
PROVINCE IX:						
Central America	36	40	6,813	2,943	399	276
Colombia	13	11	1,282	502	19	34
Dominican Republic	8	6	2,622	1,252	107	53
Mexico	38	50	7,456	4,260	192	216
Panama and Canal Zone	24	15	9,231	4,720	247	258
Puerto Rico	49	28	7,119	3,726	554	190
Virgin Islands	18	6	9,870	3,596	508	244
TOTAL	186	156	44,393	20,999	2,026	1,271
OTHER JURISDICTIONS:						
Guam	1	1	134	115	4	9
Okinawa	11	9	1,856	1,299	101	128
Taiwan	16	10	1,882	968	70	101
Haiti	35	83	36,160	13,357	928	*
Liberia	22	55	12,145	7,736	1,109	400
Philippines	98	38	55,511	12,664	2,830	908
European Congregations	14	7	3,678	2,497	114	163
TOTAL	197	203	111,366	38,636	5,156	1,709
TOTAL OVERSEAS	383	359	155,759	59,635	7,182	2,980

* Report no confirmations; bishop expelled from country

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OVERSEAS MISSIONARIES

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Alaska	28
Argentina	1
Brasil	12
Central America	19
Colombia	5
Dominican Republic	5
Ecuador	3
Fiji Islands	3
Guam	2
Guayana	1
Haiti	4
Hong Kong	2
Hawaii	33
India	1
Iran	2
Japan	16
Jerusalem	1
Kenya	2
Korea	2
Liberia	19
Malawi	1
Malaysia	1
Mexico	8
Nepal	1
New Guinea	1
Nigeria	2
Okinawa	2
Panama and the Canal Zone	10
Philippines	33
Portugal	1
Puerto Rico	12
South Africa	4
South-West Africa	1
Swaziland	1
Taiwan	5
Tanzania	1
Uganda	4
Virgin Islands	12
Zambia	4
Total	265

mendous variety of jobs simultaneously. And there can be no doubt about that. What is less distinguishable is that any amount of money can make the decisive difference.

MONEY

*isn't
everything*

Poverty, Power, And Passing Grace

ference. What Detroit—for example—seems to be telling us is that poverty is more a state of mind than material want. This is what the great prophets of the Bible also said.

What makes poor people (most of whom are also black) poor is, as Mr. Roy Wilkins has expressed it, “a kind of anguished culture that is almost impossible for people outside to comprehend.” The editor of *Commonweal* adds: “the anguished culture refers to the fact that vast numbers of black Americans, particularly . . . youth, feel no sense of identity with this nation. Their sighs were encouraged to broaden with the Supreme Court decision on school integration thirteen years ago . . . but the realization of identity has not accelerated apace. Perhaps they are earning more money. Perhaps more of them have jobs. Perhaps a few are training for skilled posts. But they don't really belong in the White Man's Society, and that is what hurts infinitely more than whatever solace is offered by the material improvement.”

What is being said is that no anti-poverty program will work unless and until, poverty itself is re-defined and ministered to, in human rather than material terms alone.

The “religious community” is slowly stirring to its enormous potential for taking part in God's creative action in society—and in history. We are beginning to understand that it is only through our sharing in the pain and suffering of the dispossessed and despairing that our own renewal can come to be.

There are signs of hope.

But let us take care that they are not just another chapter in a story of hopes created—and then snuffed out! For we are in “a moment of passing grace” that God has given to us—and may never recur—which we are given the opportunity together to act.

but when you need it, nothing else quite takes its place. Churches facing a need to build or expand know this. And so do we. Supplying some of the money they need to some of these churches has

been the sole business of the American Church Building Fund Commission for eighty-six years. In that time the Commission has established a remarkable record in money management. It has provided this necessary ingredient to more than thirty-six hundred churches when they needed it most. Prudent management, plus a principle of encouraging churches to repay loans as rapidly as possible without penalty, enables us to turn over the fund on the average of every four years.

Even so, for every seven dollars needed by churches who apply for loans, the Commission can lend only one. With commercial mortgage money tight—this is working a real hardship on many congregations.

While we know that money isn't everything—the churches to whom we had to say “no” last year wish we had more in our revolving fund. So do we. We know exactly where it could be put to work, and we know how to make it work harder than any other money in the Church.

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BACK TO THE TENTS



THE LITTLE lad in the big refugee camp kept nudging my arm gently. I asked the camp director to interpret. "He thinks you are from the Red Cross and he says if you get to Gaza, please tell his mother that he didn't get killed."

So I had him write down his name, and then others wanted to write down their names. The camp director reminded me this was the first stop in the first camp and there were eight more camps in this area.

He might have added that there are an estimated 1,300,000 homeless people in the Middle East, and the one war produced about 200,000 more.

Two days later, in Damascus, Syria, I asked a Red Cross official

The Arab Refugee situation is worse than ever—an on-the-spot report

BY A. C. FORREST

about getting messages through from little lost boys to their mothers. He shook his head. "We've got 14,000 letters piled up here from Syrian displaced persons, and we just can't get censors to go through them."

In July I had assumed the new Arab refugee problem was coming along. It seemed probable that the big camps in Jordan and Gaza would be better off in Israeli hands than under Jordan and the United Arab

Republic. The only question was whether all those refugees who had panicked during the war last June would get back to the west bank of the Jordan before the Israeli deadline had passed.

I didn't know about Syria, or Egypt. Western journalists weren't getting into those countries to report.

Well, I did not find what I expected. Old-timers kept muttering to me as we moved about, "It's even worse than 1948."

I went first to Jordan—Amman and the Allenby Bridge. Amman was full of people from the west bank who could not get back. The next day at the bridge I found a steady stream of refugees coming east, carrying their babies and their possessions with them. They were

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BACK TO THE TENTS

experts, are working to develop refugee facilities. Israel would like to have King Hussein's cooperation. She has little hope of recognition from other Arab states.

But I was sobered to learn how completely determined Israel is to hang onto its new territories. They are proud, naturally, of the brilliant victories won last June. The potential rewards of such victories are enormous.

Then there is that determination to keep out the Syrian—and a substantial number of the Jordanian—refugees.

"What about the Syrian refugees?" I asked an Israeli official.

"They're out," he said. "Syria is an undeveloped country of six million. They can settle 90,000 more."

It doesn't occur, apparently, to such civilized, able men as he, that this isn't the point. The 90,000 aren't things, but people with homes where their families have lived for generations. They are not responsible for the actions of their unstable governments. They fled last June behind a retreating army, and before a pursuing enemy, because they were terrified.

Why the Churches?

Sometimes you may wonder why the Christian churches are so involved in refugee work, such as has been telescoped in this report. Why are they always asking for more money? After all, the colossal task of feeding and sheltering refugees has to be done by others—it is just too big for the churches alone. The United Nations, the International Red Cross, the governments of the world, and the churches, have to cooperate, or hundreds of thousands will starve.

As I travelled through the new camps, I longed for some good chaplains, or YMCA secretaries, or a priest or a sister, anyone from the Christian churches or agencies who could take these people, one by one, and give them more than food and blankets and shelter—who could offer hope and a chance, as the Church

has done in the old camps for nineteen years.

The brightest thing I saw in the land, where so much is depressing, was the quality of Christian workers whether they served in a church or an agency—and the ecumenical spirit so much in fashion in the Middle Eastern crisis of 1967.

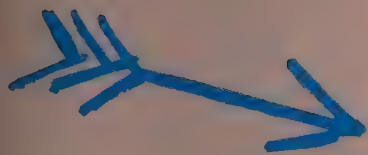
A Personal View

While some of the boundaries need straightening out, and Gaza doesn't need Egypt any more, Israel must not be permitted to hold on to all her military gains. If she does she will have a great tourist trade, but Jordan will be ruined.

If she insists on keeping the 90,000 Syrian peasants and villagers from their homes, and denies permission to return to people who fled from the east bank of the Jordan to find their loved ones, or to find food and shelter—and who were coerced into signing away their rights when they crossed the Allenby Bridge—she will be charged again, as she was in 1948, of uprooting a people and robbing the innocent of their basic rights. Resentment will remain, and we can expect no peace or security or justice in the Holy Land.

And as long as the Arabs refuse to recognize Israel's existence, the Israeli have what seems to them to be a logical excuse to hold what they have and to keep those whom they don't want away from their homes.

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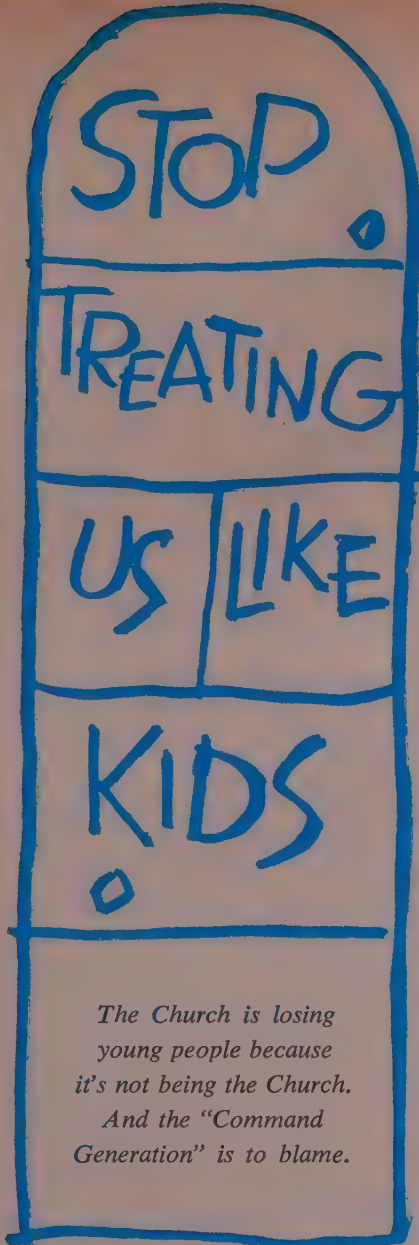
I AM A college student and a member of that controversial group known as "the younger generation." Often I hear and read questions about "today's youth"—have adults failed them? Are they more or less immoral than their parents? Do they believe in God? Do they believe in anything? Has Christianity failed them?

In addition to being a "young person" I have the great fortune to be a Christian, and it is in these two capacities that I should like to respond to such questions.

I do not think that the number of persons my age who disbelieve in God is unusually great. I am convinced, however, that vastly fewer persons of my generation believe in Christ or His Church, and I place the blame for this largely on the shoulders of the preceding generation, a generation fantastically obsessed with Christianity's failure to "reach" modern man.

It is this very obsession, in all its innocent sincerity, which I credit with making nearly impossible the faith of teenagers. This fear of Christianity's irrelevance in our world reveals a fundamental misunderstanding of the entire Christian message, a naive but blasphemous underestimation of God, His Son, and His Church.

Please do not mistake such labels for blind criticism of my elders. I am painfully aware of the admirable spirit of love, and the great devotion to our Lord which not only accompanies, but I am afraid causes, what I label a great error. I say "painfully" because it makes it only the more tragic to see clergymen and lay people filled with the love of Christ giving away their children. It is



The Church is losing young people because it's not being the Church. And the "Command Generation" is to blame.

much like watching a merchant so anxious to avoid a disappointed customer that he drives away everyone who approaches his store.

I have just completed a course in college concerning "God, Man and Immortality," admission to which was desperately sought by hordes of supposedly disinterested young intellectuals. The course was taught by a brilliant Episcopal layman who has taught Sunday school in an Episcopal parish. His approach to Christianity may seem shocking to some, but it strikes me as only the perfected form of most current Christian thought.

BY JOHN BOSWELL

It goes something like this: "What one reads in the Bible is, of course, mostly incredible to modern man. It is beautiful and inestimably useful, but must not be mistaken for 'truth' (whatever that is). What exactly is meant by a 'Trinity'? Or the 'Virgin Birth'? (It sounds like one of Zeus's escapades—God engendering a Son of a Virgin!) Miracles? Immortality? Such concepts are not even philosophically tenable any longer, much less scientifically. Anyone who has read Frazer, Darwin, or Russell could not possibly believe in the Apostle's Creed in any but the most metaphorical sense."

This does not mean that Christianity is dead or irrelevant. On the contrary, man has never so needed nor been so ready for the Divine Example of self-sacrifice and brotherhood in the Christ act. In Christianity, in its rich symbolism and sage precepts, we find the expression of all that is good in man, of what most nearly approaches the absolute goodness of the Deity. Whether or not some man died in 33 A.D. on a cross, though highly doubtful, is really unimportant. The real meaning of the Resurrection is the continued life of the Divine Idea of Love that exists eternally in the minds of Christians. This is the essence of Christianity."

I think that I scarcely need mention the names of Christian theologians who advocate or support this approach. It is so common that those who do not recognize it as more or less their own belief will certainly recall having heard it. Nor do I feel it necessary to discredit it on rational grounds. It is, indeed, highly rational and much more credible than the old biblical accounts with all

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Stop Treating Us Like Kids

their embarrassingly unverifiable factual details, scarcely believable miracles, and uncomfortably rigid morality.

I must protest, however, that is *not* Christianity, it is *not new*, and it is not the necessary consequence of science or philosophy.

Our understanding of parthenogenesis does *not* make the Virgin Birth a possibly natural occurrence and a Jew in 3 B.C. was every bit as aware of the impossibility of a virgin birth as is a modern biologist. As for the supposedly shocking similarity between the science of history and paganism, many of these are exaggerated, or seem similar only because of our perspective.

Stories of virgin births, for example, were *not* common in the time of Christ—indeed there are no real comparable incidents in any mythology. Moreover, neither science nor philosophy has made any less (more) possible a union of the Divine with the mortal—a union as inapplicable to the Pharisees as it is to the physicists at Harvard. Nor is a true God any more understandable to an "ignorant" shepherd than to a Nobel prize winner.

Christ explained what is to be made of such difficulties. When he told the Jews they were to eat His flesh and drink His Blood, they even without the aid of modern technology—found this too much to be believed.

"This is a hard saying," they said, "who can bear it?"

"Doth this offend you?" he asked. "The words that I speak unto you . . . they are life. But there are some of you that believe not." For at that time many of His disciples were turned back, and walked no more with Him.

Then said Jesus to the twelve, "Will ye also go away?" (John 6:66)

Note that Jesus did not call the disciples back to explain that He meant His words only in an allegorical or metaphorical sense, that the faith He required only Tillich's "faith of being." Rather, He let them go and turned to His beloved apostles.

A PARISH SAMPLER

Can you find your parish in the next nineteen pages? Or one doing something similar to yours?

Or perhaps one which has a similar problem? Or a solution which might be of help in your area?

This sampler can only begin to report on all that is going on in parishes across the nation.

Who says the parish is dead?

Turn the page for twenty-one answers

t was the crucial moment. Christ was saying, "Either you must believe me or reject me. I am not going to back down or explain away one difficult doctrine. I am the Son of God—either believe my words or have me altogether." Will ye also go away?

This is precisely the plea I am making. Let us have Christianity or not, but let's not try to have our cake and eat it, too. It takes no more or less courage to swallow one's doubts and accept a Divine Christ now than it did 2,000 years ago. Most people didn't believe it then, perhaps most people can't now.

Please, I ask you, only be so honest as to admit you can't accept Christianity. Don't try to hide behind the age, or science, or your education. None of these would have excused you before Christ, and they cannot really excuse you now. One must now, as then, either accept Christianity with its "credibility gap" or go his rationalistic way. I do not intend to suggest that one must necessarily suspend his reason to be Christian, but merely that "faith"—definitionally—different from rational certainty; indeed, many persons, including myself, find Christianity eminently reasonable.

Above all, I implore, please don't tell your children a watered-down Christianity. Don't apologize for it, don't try to make it easier to believe, don't try to take the lumps out of it for us. When we are men enough, we will, like all the men before us, face Christ's eternal challenge—to believe or reject. If we reject it, at least let us reject the real thing. Don't let the choice down so much that it seems hardly worth the effort.

If we believe, we will believe in a Christianity that is always the same, regardless of Marx or Darwin or Freud. It is in a test tube—a Christianity that speaks in a different voice to every man in every age, but always gives the same message:

I am the Son of God. He who hears my word and believes Him who sent me . . . has passed from death to life.

And the light shineth in the darkness; and the darkness comprehended it not.



Mr. Davis calls on the warden-treasurer for a financial report at an Otey business session, held after Morning Prayer.

OLD MISSION LEARNS NEW WAYS

1869: FIRST SUBURBAN MISSION

1967: YOUNGEST CONGREGATION IN THE DIOCESE

TEARING down to rebuild is an active policy at Otey Mission, Memphis, Tennessee. In 1869 a frame church building was torn down before it could be consecrated because population in the area decreased.

In the 1950's, however, people be-

gan to move back to the area near the Memphis airport. The land was re-donated and in 1962 the Diocese of Tennessee built Otey Chapel there. But this time a vigorous self-study was made to decide whether the mission met real needs.

Parishioners of nearby St. John's, Memphis, which assumes the duty of mother parish, canvassed the area for potential Episcopalians. The Episcopal Church Home, situated near Otey, houses thirty-five school-age girls who cannot receive care and support in their natural homes. Originally Otey invited the girls to take part in its regular programs—choir, EYC, church picnics, and church school. But the girls were not too interested.

So church groups, as they existed, were revised. With planning, they emerged in more helpful form. "The girls were the biggest incentive for starting Brownie and Girl Scout troops," explains the Rev. John P. Davis, vicar of Otey Mission. The troops now hold their weekday meetings in the adjacent youth building, built by laymen in the evenings and

on weekends in spare time.

"Perhaps the best thing was for our churchwomen to invite the girls into their homes for weekends or Sunday dinners in an attempt to get to know each girl individually," Mr. Davis says.

He finds that close personal relationships are what the girls need and is trying to recruit families from Otey and the three closest Episcopal parishes to function as "weekend foster parents," or "really true godparents" to the girls. He hopes to have enough volunteers to start training sessions soon.

Interracial dialogue with Emmanuel Episcopal Church, a Negro congregation, was another program Otey participated in.

"We worked through a number of suspicions and problems, but then discovered interdenomination groups were doing the same thing better," Mr. Davis says. Thus Otey and Emmanuel discontinued the program to join a stronger one.

Tearing down, Otey learns, is possible when "faith leads to a late rebirth."

Mr. Davis and his family walk toward the adjoining vicarage after services.



GOING TO WAR

S EVEN WINNERS of an essay contest at Trinity Episcopal Church, Elizabeth, New Jersey, spent a week in the mountains of West Virginia in July. They were accompanied by Mrs. Farnham Brooks, Trinity's youth advisor; Mrs. Albert Huff, Trinity's church school superintendent; Mr. Ken Price, a seminary student who is a West Virginian and works in Elizabeth; and Mr. Bill Lawson, who teaches in a West Virginia school and will enter seminary soon.

Evenings the group taught a Vacation Bible School from 6:00 to 9:00 P.M.—in the cement block St.

Mark's Episcopal Church, War. One day they visited St. Paul's, Avondale, where they polished floors, scrubbed, and made repairs—and friends. A visit by a group of young people from West Virginia to Elizabeth is being scheduled. ◀

1. Mrs. Brooks (rear), Kathy Vanderzee (right), and a parishioner of St. John's, scrub down the pews.

2. Mr. Huff tacks down a loose railing as Avondale children watch.

3. Time out for an organ recital by Jack Spike.

4. Mildred Meyers has an admiring audience as she paints an arrow on St. Paul's sign.

5. Everyone gathers for a picture around the newly-painted and erected sign.

1



2



4



3



5



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JOIN THE CLUB

TO BECOME a member of the Dagwell Club of St. Andrew's Mission in North Portland, Oregon, each person pays dues and commits himself to spending one week, three times a year, calling on six families in the parish.

These visits include prayer, reports from the vicar, Bishop's Committee, specific ministry groups, and distribution of questionnaires which give parishioners a chance to communicate directly with parish leaders.

At the end of each visit, families have a chance to revise their pledges—all five of them—up or down. The pledges include three for time: 1) private worship, 2) corporate worship, and 3) service to the church's program; and two for money: 1) for the on-going work of the parish, and 2) for mission work in diocese, nation, and world.

This form of visitation and canvass makes possible an active lay ministry, in the most densely populated area of the state, where approximately 100,000 people live, many of them are without religious affiliation.

The Dagwell Club takes the place of guilds, men's clubs, women's organizations, and fund-raising projects. Each of the 350 communicants of this mission congregation, which is under direction of the Bishop's Advisory Committee, pledges his time to a group ministry area such as Stewardship, Evangelism, and Education.

Administration of St. Andrew's Shared Ministry Program rests in the hands of the senior and junior wardens, two clergymen, and three staff members. The responsibility for program execution, and thus, the ministry of God to the people, rests in the hands of each and every member of the congregation. ◀



Center: The group visits a bakery. Below: Capt. Ray M. Kirk tells children that they will fly higher than their owl cot on the plane ride which Braniff Airlines gave the young

Operation Wider Learning (OWL) gets underway as a volunteer leads a story-telling period.

WE HAVE BEEN giving our young people a stone when they have been asking for bread," says the Rev. Robert Bowles, youth director, Church of the Incarnation, North Dallas, Texas. "We have been trying to entertain them like children when what they really are calling for is the challenge and experience of the real Christian life of discipleship."

With this realization, Mr. Bowles, along with the Rev. James S. Cox, Incarnation's rector, and Church Army Captain Charles J. Smith of St. Augustine's Episcopal Mission, West Dallas, began an inner city program to serve and be served by youth.

Operation Wider Learning (OWL) as the group is called, began last year after thirty-five young people from Incarnation toured West Dallas' deprived areas, and decided to do something for the children there. The Rev. Louis J. Levin-

WISE YOUNG OWL

son, chaplain of St. Mark's School, had dreamed of such a program, and became the director.

This summer, ten college and fifty-four high school students joined in with 359 children for classes and tours of museums, the court house, and industrial plants. The children took swimming lessons and played

games; learned dancing and handicrafts.

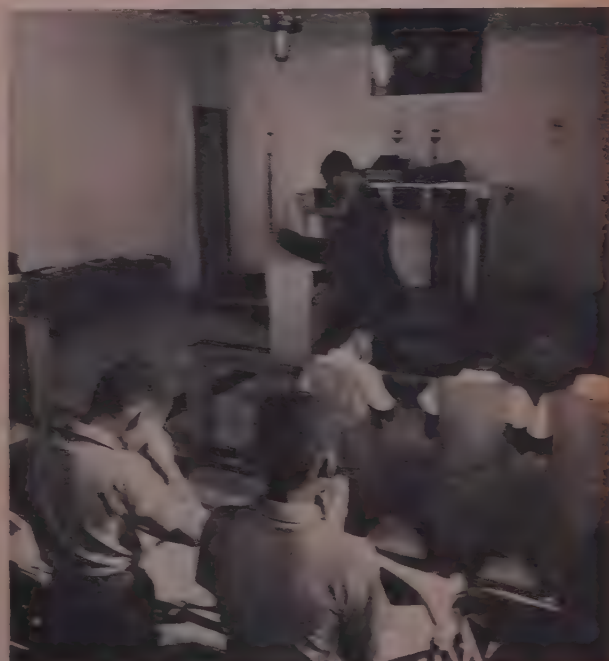
What do the young people think of committing their time and energy in this way? "It has taught me patience and understanding with little children, a much broader knowledge of both white and Negro cultures and happiness in being an Episcopalian," one said.

Individuals, the Executive Council, and the diocese, as well as women's groups from both participating churches, and the Turin House helped make the project a financial reality last year. This year the Diocese of Dallas sponsored the seven-week program.

"This is the type of personal ministry . . . which we hear on poverty . . . can provide," Father Bowles says. "It proves that only a person is an adequate instrument for the self-giving love which transforms and redeems others."

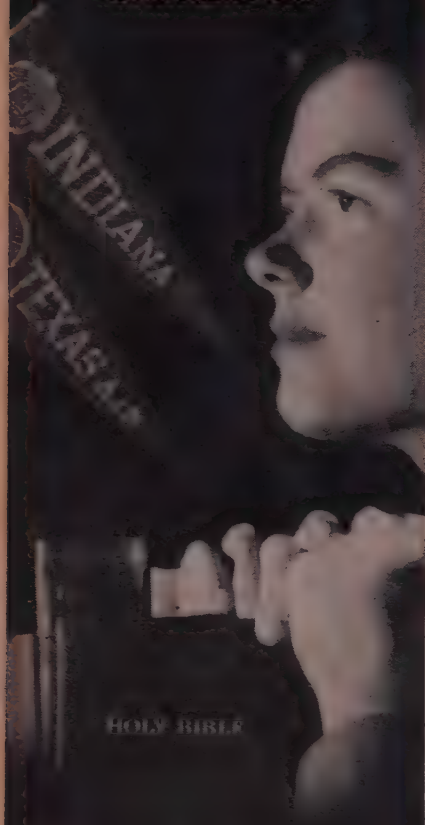


Another field trip by OWL leaders and children takes them to the zoo. The group enjoyed the children's section of the Dallas Zoo because they could feed and pet the animals.



Church Army Capt. Charlie J. Smith of St. Augustine's Mission, West Dallas, leads members of OWL in prayers.

REMEMBER NOW
THY CREATOR
IN THE DAYS OF
THY YOUTH
— Ecclesiastes 12.1

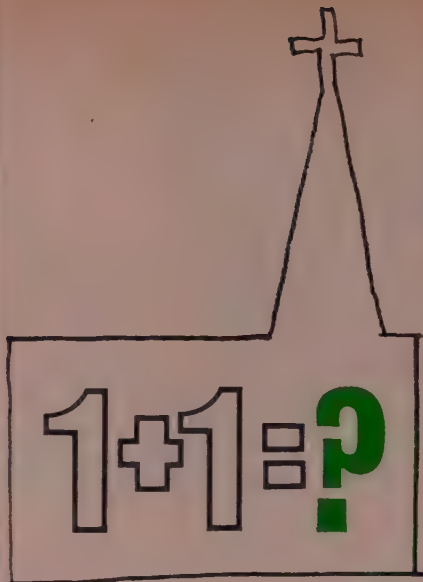


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DUPLICATION of effort often has a negative effect. Churches across the country are becoming increasingly aware of these simple mathematics. Rochester, New York, is one such place.

St. Andrew's Episcopal Church and Calvary Presbyterian Church are two small inner city parishes in a transitional area, and "it was clear that neither one could provide a strong Christian witness," says the Rev. George Stiegler, rector of St. Andrew's.

"We have a high percentage of elderly people," Mr. Stiegler explains, "and many of them live in one room and are very lonely." Both St. Andrew's and Calvary were trying to reach these people, so they joined efforts. This summer two seminary students and four college students worked in a neighborhood program supported by both churches.

For two years the churches worked on ecumenical programs, with each retaining separate worship services and continuity of ties—one to the presbytery, the other to the diocese. They now have inter-parish meetings, and common vestry-session meetings; a common treasury is planned.

"We want to bring the two churches into one common life, but still keep our identities," Mr. Stiegler says.



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The Rev. Joseph Gatto visits in a parish family's home. Clergymen had evening meals with families.

BEGIN WITH ME

TO HAVE two bishops and ten clergymen walking the streets in a town of 5,000 people is enough to take their breath away," is the way the Rev. Lewis Mowdy sums up the reaction to an experiment of Trinity Church, Jersey Shore, Pennsylvania.

Bishop Dean T. Stevenson, of Harrisburg, Suffragan Bishop Earl Monahan, and the clergymen were a mission team "looking for new piscopalians, but basically trying to renew the old ones," Mr. Mowdy explains. "It's the old 'Revive the church, beginning with me' idea."

Mr. Mowdy is a member of the diocesan Town and Country Department which drew up plans for

the "Week of Renewal" last April. Morning and evening services were held each day, including a service of spiritual healing. Special sessions for young people were held after school. The team visited each family in the parish at least once, and stayed in parishioners' homes.

They went to factories, Rotary Club meetings, schools, offices, and stores. "One factory manager was so pleased," says Bishop Stevenson. "He said it was the first time a clergyman had ever come there."

A covered dish supper drew the largest attendance of the week, but Mr. Mowdy says he hopes "the best results will come in slow growth."

In mid-October, the same team will return to ask people who said they were planning to come to

church why they haven't gotten there. Bishop Stevenson hopes to have three visits like this a year—in all parts of the diocese. "It's a great thing for the clergymen themselves, and for me to get to know the clergy and the people." ◀

The clergy team sings a hymn for the congregation during informal session.



Laridge Towers, on M Street, Washington, D. C., is the nation's first "Turnkey Program" unit. The complex was built by private industry which then "turns the key" over to government housing authorities. Washington church men and women are now trying to make the Towers more livable for the 400 low-income, elderly persons who reside there.

HELPING TURN THE KEY

The Rev. Frederick H. Meisel, rector of the Church of Ascension and St. Agnes, and Dr. Ira L. Gibbons, vestryman, are developing recreational and educational programs at the request of the National Capital Housing Authority.

To introduce a Consumer Education idea, church women outfitted two model apartments with reupholstered and repainted second-hand furniture. Total cost: \$200.

Money is being sought from private and public sources for counseling and recreation. Mr. Meisel eventually hopes to get people all over the diocese to contribute time and talent. ◀



BIGGER THAN BREAD BASKETS

ST. AMBROSE was a devout layman in Fourth Century Italy. His concern for the people led them to insist that he become a bishop, although he was reluctant to do so. As St. Ambrose, the man, was reluctant to have a see, his namesake mission in Boulder, Colorado, is reluctant to have a building.

A shipment of summer furniture forced members of St. Ambrose to move out of a warehouse where they had been holding services. They moved into Mesa School gymnasium where they are now.

Related only by love and interest to nearby St. John's and St. Aidan's, St. Ambrose is a self-supporting unit with a strong family concern for the community.

The collection plate is a bread basket; one Sunday, a mixing bowl was used. No stained glass windows, no ushers, no organ, piano or choir, but the singing is hearty. Each member brings his own kneeling pad: an army blanket for a family of three, car cushions, or squares of foam rubber. A semi-circle of folding chairs serve as pews; Hymnals and Prayer Books are distributed by the family whose turn it is that day.

Ten families from St. John's 1,400 communicants accepted the invitation to form the new congregation, feeling an obligation to people of southwest Boulder. Leaving St. John's was like leaving home, but growth and change are facts of life. St. Ambrose wants to keep its informal atmosphere, slowly growing to about 150 families who could then support a rector and building.

Eventually St. Ambrose members hope to build in south Boulder. They have received a gift from St. John's with which to purchase land. But these thoughtful people are closely examining the relationship

of investment to function and use. They feel it is immoral not to make full use of a building. They want their future church to be a wise, some, attractive place in which to worship, one which fills their minimal needs, but is not burdensome.

The St. Ambrose communicants also realize they must begin in the way they want to go, not wishful saying, "Someday we will do this." Thus they are experimenting in three areas:

- Vicar James McKeown celebrates Holy Communion every other Wednesday evening in members' homes. They have found this to be meaningful and moving.

- Fifty cents out of every dollar they decided, will go for something beyond St. Ambrose, locally or for national or overseas mission. This is something many other churches strive for, Mr. McKeown points out, but have a hard time doing because of accumulated obligations, much of it for buildings and maintenance.

- Instead of a sermon during Sunday worship, members of the congregation sometimes participate in readings from a contemporary literature, with discussion following.

BY MARY DELAPP

Who says we can't beat city hall?

BY JUDY MATHE

THE REV. Donald Griesmann, rector of St. John's Church, Camden, New Jersey, sometimes doesn't get to his office until 9:00 A.M. But stop any policeman on the street and ask for the Episcopal Community Center and he'll say, "Oh, yeah, Father Griesmann," and quickly give you directions. The 35-year-old priest has been listening, turning, and walking his way to the "center" of this community's life for seven years.

The rugged-looking priest knows he still has "more to do," and even though he doesn't clamp neat beginnings and endings on his day.

From a morning visit to Juvenile Court to "watch, listen, and testify" for some guy caught in the midday, Father Griesmann often proceeds to afternoon sessions with the Housing Authority. Evening brings City Council meeting, neighborhood organization meetings, and question-answering of all sorts—"Can we have a dance in the gym on Saturday night?"

Even after that—sometimes until 10:00 A.M.—there are necessary consultations with staff members to thrash out strategy, or find a home for a family whose old one burned.

In between, parishioners call to ask him to pray for a relative or find a home. A small boy comes in crying because the "big boys" chased him, and the six-foot priest takes him into the office to talk and wipe away tears as if he had nothing else to do.

Six Volunteers in Service to America (VISTAs), Deaconess Madeline Dunlap, and Executive Secretary George Nuckols help Father Griesmann shovel away the debris of a decaying city to pull out the people

trapped beneath. Essentially, they are cycle breakers, "working our way out of a job."

Cold statistics show that the thirty-four neighborhoods around the Center have 1,500 families on welfare; 5,000 individuals on social security; 1,900 families earning less than \$3,000 annually; and 1,000 employable persons unemployed. Thirty percent of Camden's juvenile delinquents live in the surrounding blocks. The cycles of despair are there. Where can the Center plug in?

► A four-year-old has a visual handicap that a simple operation would cure. But his mother works and the family is supported by Aid to Dependent Children payments. Even if there were money for a doctor, there is no transportation. VISTA Diane Konovitch hears about the family problems from a neighbor. Taking the boy to the doctor is only the first step; next she must check with the welfare office to see what aid is available and then help the mother receive it.

Continued

HOW IT HAPPENED

St. John's, Camden, New Jersey, Father Griesmann's parish, was an urban church with a suburban congregation. None of the vestrymen lived in the neighborhood; a few adults returned on Sunday. "I came here with the strong suggestion of 'wiser' clergymen to close and move to the suburbs," Father Griesmann grins. But the Rt. Rev. Alfred L. Banyard, Bishop of New Jersey, didn't agree and gave his enthusiastic support for a stronger program.

A diocesan-sponsored survey of land use showed the people were there, but just not interested in the Church. St. John's vestry began a stewardship campaign and an expanded neighborhood program. "The stewardship campaign was good for about a year. As soon as Negroes came in, the campaign died," Father Griesmann says.

In 1962, a thousand people

pledged \$10 a year for three years to raise the \$37,500 mortgage to buy the Center, then an abandoned building across the street from St. John's. Trinity Church, Moorestown, a suburban parish about ten miles away, offered help. Four hundred Moorestown people set up speakers' bureaus to tell the Center's story. Neighborhood people began to join the steering committee.

Trinity continues to be interested. It pays the salary of Mr. George Nuckols, the Center's executive secretary and a Trinity vestryman. Deaconess Madeline Dunlap, who operates a "Drop-In Center" for retired persons, was salaried by Trinity until the diocese took this responsibility. Mr. George Favorite, a former Trinity vestryman, volunteers to teach a gym class one night a week. A Philadelphia man heard of the program and donated \$3,000 for gym equipment.

The Episcopal Church Fo

ASSETS:

Organization—	The ECF is a national organization of Episcopal laymen with executive offices in New York and regional representation throughout the country, independent of the general Church structure. The Episcopal Church Foundation initiates projects of long-range national interest to the whole Church.
Knowledge—	In 1967 the Foundation underwrote "A Study of Theological Education in the Episcopal Church" under the chairmanship of Nathan Pusey of Harvard. This study revealed the need for adjustments in theological education to meet the secular needs of today's society. It also aired some of the problems that the clergy, particularly the younger clergy, are having with the Church.
Learning—	The Foundation granted 7 new Fellowships in 1967 to outstanding graduates of the seminaries and 5 to former Fellows. The subjects studied ranged from theology to higher mathematics.
Building—	Since 1952 the ECF, through the Revolving Loan Fund, has lent over \$3,400,000 to 172 missions and parishes for church buildings.
Growth—	The Urban Training Center: The ECF has helped to support this Chicago project, which provides training for clergy and laity of all denominations in the ever-increasing problems in the slums and ghettos of our cities. The Church and Industry Institute of North Carolina: ECF has provided funds to establish a closer relationship between the Church and industry. Ministers are given temporary jobs in industry so that they can more fully understand the problems facing today's working men.
Stability—	Seed money grants from the ECF have aided projects such as the Wall Street Ministry, the Boston Industrial Mission, and have given support to established programs such as the Church Army, Council for Foreign Students and the National Association of Episcopal Schools.

Foundation Annual Report 1967

LIABILITIES:

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Above: Thirty tenants of one slumlord held a sit-in at Camden's city hall this summer. As a result, 28 slumlord-owned houses were condemned. The Camden Episcopal Community Center's personnel then helped people to find new homes. "Thank God, we got out of there," was the reaction.



Left: Father Griesmann spars with Gary Davis. When the recreation program first began at the Center, fights did occur as kids took out their anger on each other. "Better to have 'em fighting in here, than on the streets," Father Griesmann commented.

Who says we can't beat city hall? *continued*

▶ A neighborhood of 30,000 people living on debris-littered streets lined with gutted buildings and vacant lots contains only two basketball courts for recreation. VISTAs Leslie Strong and Ron Tolbert offer their help to interested residents to combat the problems. Block clean-ups are organized to remove the trash; the city paints the fire hydrants, fixes parking signs and sweeps the streets. A neighborhood woman reacts: "Who says we can't beat city hall?"

▶ A welfare recipient is afraid she will lose her payments if she re-

ports exposed wiring or lack of heat to the Public Health authorities. VISTA Mike DeRosa explains that if she will come to a tenant meeting, she will find others with the same problems—and some solutions.

▶ Someone reports vacant ground that could be used for a tot lot. Leslie and Ron call VISTA John Strong, Leslie's husband, who compiled a survey of 300 abandoned properties in the area. Who owns them? Can they be cleaned up? How do you do it? Who do you see? VISTA Steve Leleiko, who passed the New York State law boards, can

help answer these questions.

When he first came to St. John in 1960, Father Griesmann spent his time "trying to be a friendly guy." Gradually he became known for his Juvenile Court appearances and his contacts with neighborhood boys in trouble. "When they for we weren't copping out on them they began to trust us."

In April of this year, after Father Griesmann led picketing against the Housing Authority, City Council passed a revised housing code. This was the first time neighborhood civil rights groups were involved

lanning the city's legislation. "Five years ago I wouldn't have ticketed," Father Griesmann says with a slight smile, "but this neighborhood has taught me a lot."

At a Council meeting, a councilman commended the churches' action. Father Griesmann, admitting that I have often been a troublemaker in this hall," thanked him.

Typically then he moves on: "I expect that the relocation plans for Camden said eighty families would be dislocated by new highways. I've been told by Council this was a topographical error. I'd like to mention that the correct number is 700."

The War on Poverty created "a determination to find solutions to the stubborn residue of poverty in American life," a recent Episcopal Executive Council report says, "and that there is widespread discontent..."

Much of this discontent, according to the report, comes in the requirement of "maximum feasible participation of the poor." A nice package of well-intentioned words, this phrase is both the dilemma and the dream of every significant community action program.

"We have not found it simple to fulfill this requirement," one group leader reports to Executive Council. "Nobody in Camden will tell you it is simple; just essential."

In working terms, it becomes an agony. Mrs. Anna Sample, president of a community group that meets at the Center, says, "I can't do everything. You people have to do it. I admit my knees are weak when I stand up at City Hall, but I know I have to do it."

If weak knees are overcome enough to get to the mayor's office, it is still frustrating. The Neighbors Community Action (NCA) met with Camden's mayor in April, for example, to petition for neighborhood representation on boards of the Office of Economic Opportunity. From the elevator operator's curt, sure, this is the mayor's office, "don't you read?" to the mayor's, "tell I have another appointment,"

the group just listened to plans for luring suburban money and industry to the city. They left with nothing but a promise of a letter on neighborhood representation.

Mike DeRosa, who works with NCA, said the mayor's ideas were "just another example of Green Power. What happens to people in the meantime?"

"He kept telling us he was once on welfare himself," one neighborhood woman says. "Maybe he was and that's why he sure wants to forget about it now."

"We'll go back again until we get some action," the president of the group says. And that is what com-

munity action means—going back so you can go forward.

Often no one person can do it alone; no lone priest can do it either. He needs every resource he can find—government subsidy, cooperation of city officials and public agencies, support from his diocese and other parishes, expertise from the Executive Council, and the confidence of neighborhood people.

Father Griesmann adds one more ingredient: "Every parish should be blessed with a supporting congregation like St. John's—a parish family open to new interest and involvement in God's continual creation of persons." (See box on page 29.) ◀



THE SCARLET SNAG

THE WALLS are scarlet with black trim, the tables have red cloths with black chairs, and red lights filter down over the stage and a hot-seat. It's a good place to get snagged into conversation with a friend, or even the mayor. That's why this coffeehouse located in a

converted gym in Racine, Wisconsin, is called The Scarlet Snag.

Like coffeehouses springing up all over the country, the Snag is open to young people of all denominations, and the fare is rock, folk, and talk, plus coffee. It's future is up to the young people. The Rev. Edwin Leidel, curate at St. Luke's, Racine, reports an average attendance of 125 per night. ◀

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Saving Miss Ellen's Church

WHEN THEIR horse died in Atlantic City, Wyoming, in 1890, Clarence and Nellie Carpenter decided to settle there instead of moving on to Oregon, their original destination.

In those days gold mines lured 10,000 people to Wyoming. Clarence got a job in one of them, while Nellie and her daughter, Ellen, opened a restaurant in their four-room cabin. Eventually, Clarence and Nellie moved on to follow the gold rush to Nevada, but Ellen stayed.



The Rev. August F. Schepp came to Atlantic City in the summer of 1910 and held services in an old school house. In 1912 a church which still stands was built next door. One of the Carpenter sons remembers how it was financed:

"Old John Ahlberg and I went up to Granier's Meadows and cut 100 logs and gave . . . a contract to haul them to the site. We put on two plays and a couple of dances and I rode the district for two weeks and collected . . . \$800."

The \$800 was short, and another Atlantic City resident, Miss Minerva Dickey, wrote her church in the East for aid. They sent it, and the church was consecrated St. Andrew's in 1913. Miss Ellen was altar guild, custodian, and treasurer, often making up deficits out of her own pocket. She died in 1962, and for the next two years only a few services were held in the little log church.

In 1964 a "new breed" of miners moved into Atlantic City to work at a U.S. Steel up-grading plant. Mr. and Mrs. Lyle Moerer, who are Lutherans, bought and reopened a general store and decided St. Andrew's should be preserved, if only for historical reasons. They got support from an Episcopal couple, and interest in St. Andrew's began to grow.

Summer residents, who move into Atlantic City in the spring and stay until the snows force them out, began repairing the building. This past summer the Rev. John Hannahs, from nearby Lander, held regular Sunday services. It looks like Miss Ellen's church will be preserved.

MIGHTY MITE

ROANOKE, Virginia, Mr. and Mrs. William E. MacGregor and the agony ex-mental patients when they have to return to life," and knew there was no way house to help these people. They asked their rector, the Rev. Robert Croxson, if St. James' Church could be used for a handicapped class to build confidence. He agreed. Though only five people attend, one has taken a job and is working every day. ◀

LET'S PRAY ABOUT IT

ALL SAINTS', Beverly Hills, California, is famous for its famous: many producers, actors, writers and musicians belong to the church. All Saints' is also a parish which

relies on prayer. The members speak of it as naturally as they refer to their jobs or the weather. A discussion may be interrupted at any time by minister or layman saying, "Let's pray about it."

The parish is a leader in the Diocese of Los Angeles for its prayer groups. Under lay leadership, a typical prayer group opens with a short prayer, followed by a prepared meditation and then silence. This is broken by anyone moved to make further comment on the subject of meditation.

Then one member of the group will report on some of the people for whom they have been praying. "I saw Jane yesterday. She knows she is dying, but she is at peace and wants you all to know how your prayers and love have sustained her."

"Jim is much better; he will go home from the hospital tomorrow, so we can take him off the list."

Then comes further silence, punctuated by prayers of thanksgiving, praise, and intercession for the group. ◀

MINI-MEETINGS

FOR THE PAST two years the Cathedral Church of St. John, Wilmington, Delaware, has been concentrating on improving vestry meetings and parish communications. So new systems were initiated and are working well.

A week before each vestry meeting, a seven-member Steering Committee, under the guidance of the junior warden, meets to draw up an agenda. Steering Committee members bring problems from some area of the church's concern and time is allotted for discussion at the monthly vestry meetings.

The Committee on Communications decided bulletins and mailing pieces were inadequate, and set up "little parish meetings" after vestry sessions. Held between the two morning services at a coffee hour, the parish gatherings feature a vestry member's report on the key items of the previous vestry meeting.

Tables set up in the auditorium are manned by vestry members who answer parishioners' questions. ◀

MORMON REFUGEES

FOR THE last five years All Saints' Episcopal Church, Salt Lake City, Utah, has had a confirmation class of over fifty persons—children and adults.

The significance of that statistic is not the number, but the percentage of those people who come into the Church from Mormonism—about half, according to the rector, Rev. Robert Cochrane.

Mormonism often helps to work rather than against, the Episcopal Church, he says.

Mr. Cochrane then explains: "Mr. and Mrs. John Average Episcopalian in a medium-sized city in the Middle West, say Illinois, or Ohio, works for a large national company. In their parish they are very minimal members. He attends church

on Christmas and Easter; she a bit more often; the children go to church school. The family contributes a dollar a week. One day his company transfers him to its Salt Lake City office, so they all move 'out West.'

"As soon as they arrive the Mormon 'pressure' begins. The missionaries or block teachers call at the house. The children are urged to attend Primary or Mutual, depending on age. She is invited to a Relief Society meeting. He discovers that his new boss is a ward bishop (roughly equivalent to a parish rector).

"Everywhere they turn the fact that Salt Lake City is the capital of worldwide Mormonism is brought home to them. Now they don't real-

ly want to become Mormons, but more or less in self-defense they have to identify somewhere, so they seek out one of the local Episcopal parishes.

"The next thing you know they are more active here than they ever were back in Ohio or Illinois. She's teaching Sunday school. He, much to his amazement, is elected to the vestry. The kids are in the parish scout troop or EYC."

Mr. Cochrane adds further, "Unlike so many of their Mormon friends, a great many Episcopalians find themselves religiously uninformed and inarticulate about the teachings of their own Church. As a result, adult study groups, classes, and discussion forums elicit a phenomenally good response." ◀



Father Saucedo and Mrs. Pedro Soto inspect adobe blocks for temporary classrooms being built behind Mrs. Soto's home.

BOTH SIDES OF THE BORDER

UNDER MEXICAN law only native-born clergymen may teach and lead worship for Mexican people. Ciudad Juarez has no such Episcopal priest, but St. Anne's Episcopal Church, across the Rio Grande in El Paso, Texas, does. So they share him.

The Rev. Esteban Saucedo serves both sides of the border legally, bilingually, and effectively. He began his work in 1966 in cosmopolitan Juarez, a city of 300,000 people. Many come from Mexico's interior hoping to find work; many are disappointed.

Often a woman must support her family by working six or seven days a week ironing and scrubbing. Many people cross into El Paso with work permits, or fake their way over to work for three to five dollars a day.

From the adobe houses people come to a small room where Father Saucedo leads evening prayer for about twenty-five adults and forty children. Holy Communion is celebrated once a month.

The mission will soon have land and hopefully, a church building. The Diocese of New Mexico and Southwest Texas has earmarked MRI funds for the property.

Juarez has no social service facilities, and water and electricity became available only recently. Adult and pre-school education are badly needed, but are not forthcoming.

In the meantime, Father Saucedo serves with no operating funds, no salary, and very little help. Mrs. Saucedo teaches one class; a young Mexican woman from St. Anne's works with a large group of children.



A POPULAR song promises "When you come to San Francisco . . . you will find some gentle people there." According to the Rev. Leo Harris, whose church lies in the heart of Haight-Ashbury where 1,000 hippies between the ages of 18 and 25 live, the song is right. The people are gentle, but reaction to them is not.

Although *Hippie* is more a philosophy than a mode of dress, the brightly colored jewelry and clothing, sandals, blue jeans, beards, and long hair are the things which most people associate with the movement.

Like their predecessors, the beatniks, hippies are discontent with society "hung up on materialism, militarism, and hypocritical exaltation of outward appearances as the measure of a man," Father Harris says.

Hippies, until recently, were unlike beatniks in that they "dropped out" and asked nothing but to follow their way of life unmolested. Increasingly, however, they have become aggressive in the beatnik sense—speaking out and dealing with the defects of society.

"Many of them work for a living; others live on income from investments, or remittances from wealthy parents, or legacies, or the bounty of other hippies who have bread to share," Father Harris explains. "They are not found on the rolls of those receiving welfare treatment from agencies supported by public funds."

"Sharing bread" is an important aspect of a group calling themselves "Diggers." Last winter Father Harris allowed this group to use a room in the parish hall to open what has now become All Saints' Community Affairs Center. The room, which had been used only once a week for eighteen years, now houses a seven-day-a-week staff who counsels, runs a missing persons bureau, and provides food, clothing, and shelter to all who ask for it.

It is a connecting link between parents and their children who come home to live in Haight-Ashbury. True to their "giving" nature,

N THE HEART OF HAIGHT

ggers made no charge for any of these services. Last April, the Diggers, who continue to work with the office, turned direction of its activities back to the rector and the diocese. The free policy continues.

"All Saints' is the last place in the diocese where I would have expected a 'flap,'" Father Harris says, "but that's exactly what happened. The senior warden resigned over the fact that our facilities are made available to unorthodox and unorthodox groups for their own purposes." The director of acolytes, likewise, and some families withdrew their financial support.

Some people charged Father Harris with supporting promiscuity and illicit use of drugs. To think that, says, is to think the early missionaries to New Guinea supported cannibalism.

While this was taking place, the Diggers painted all the Sunday school classrooms, a job for which Father Harris had been seeking volunteers for six months. They are now sanding, varnishing, and waxing the parish hall floors.

The people who withdrew their support or membership from the congregation have "wounded us grievously," Father Harris says, "but we are not killed." He said it would be "morally wrong for them [the dissenters] to support what they believe to be reprehensible."

But Father Harris does not think it is wrong. "A congregation . . . after all, is not a private club that exists to make its members comfortable," he believes. "The Church,

if it is true to itself and its Lord . . . is an unselfish regiment of Christian soldiers who are determined to feed the hungry, clothe the naked, and comfort the afflicted, whoever they may be, in the spirit of the Good Samaritan."

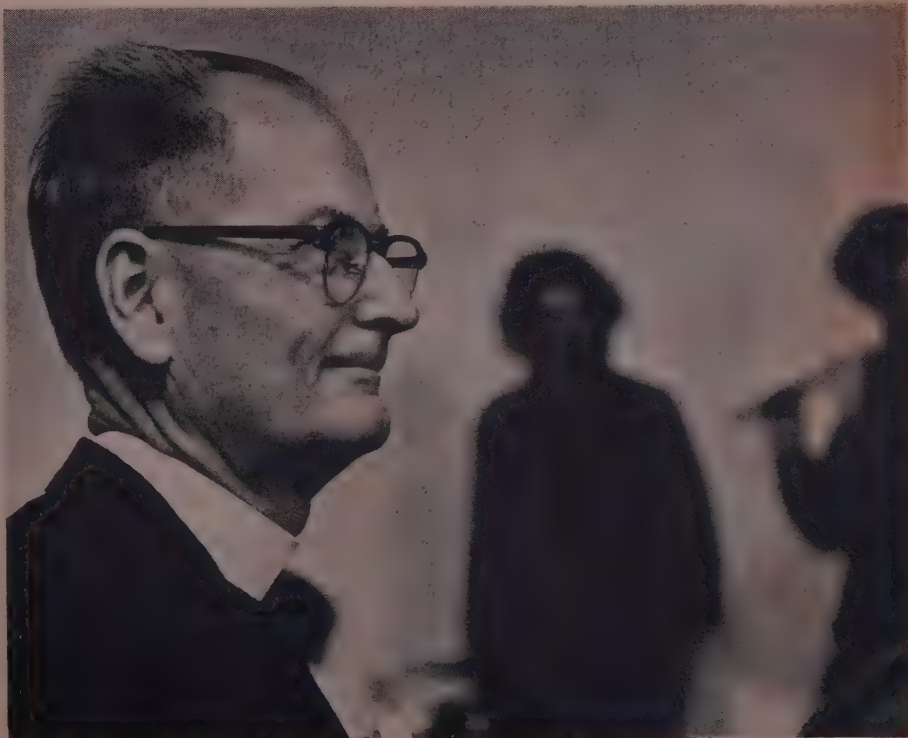
Letters, as well as pledges, have come in to support him. People write saying they were "fringe" Episcopalians and now have renewed hope for the church; parents write to thank him for helping their children; and a hippie writes: "Certainly I'll never forget [the moral support you've given to young people]. I pray often in your church,

receiving a lot of inspiration and peace of soul. Thank you for that, too."

Recently hippies came to Father Harris for three weddings and a funeral.

A sign in the Community Affairs Office puts forth the Digger philosophy: "The poets have said that it is up to the younger generation to overcome hate. For this we are destined to show love to the world."

Father Harris will continue to share All Saints' facilities with hippies, as he does with the Neighborhood Council, the Sea Scouts, and the Merchants' Association. ◀



The Rev. Leon Harris of All Saints', San Francisco, serves as chaplain to hippies.

MEN OF DAYTON

THE EPISCOPAL MEN of the Greater Dayton Area, a lively group formed several years ago, meets every month to plan joint church projects (see picture below). Their aim: to break down parochial borders in Ohio.

How well they have succeeded is demonstrated by many activities. Cooperation with the United Church of Christ for a trailer court ministry; establishment of a Dayton Pastoral Counseling Center, an ecumenical ministry; dialogue between St. Margaret's, a primary Negro congregation, and other parishes throughout the city; joint tutoring programs; a Suicide Prevention Clinic; and a Neighborhood Service Center in a low-income district are all projects which point toward a renewal of cooperation and a crumbling of self-interest.



The Rev. Charles Leary from St. Christopher's, Fairborn, greets Captain James A. Heathcote, a Strategic Air Command pilot at Wright-Patterson Air Force Base.



United Church of Christ pastor Dick Leidbert (left), talks to some college students who attend "The Alley Door."



Miss Doris Miller translates the Rev. Harold Deeth's sermon into sign language at Christ Church, Dayton. Miss Miller learned sign language because both of her parents are deaf. She also conducts classes for the deaf.

FRESH FISH

By MARTHA C. MOSCRIP

The amazing story of one parish's idea.

Mrs. Jones needs a baby-sitter quickly in a family emergency. Housebound Mr. Smith needs someone to shop for him. An outpatient needs transportation to the clinic. Where do they get help?

In the spring of 1964 if they lived in West Springfield, Massachusetts, they could call the FISH. Volunteer FISH members on duty would take care of the emergency or make arrangements for a long term need. Members of the Episcopal Church of the Good Shepherd started the FISH in West Springfield when they heard about the original one at St. Andrew's, Old Headlington, Oxford, England [*see November, 1965, issue*]. This was just a beginning.

By 1967 the FISH idea had spread all over the country. Following an article in the diocesan paper of Western Massachusetts in 1964, FISH groups were formed in other places in Massachusetts. After THE EPISCOPALIAN ran its story in 1965, Good Shepherd had over 200 requests for more information from people wishing to start a group. The letters came from nearby states, and from as far away as Montana, Oregon, Texas, and Canada.

Today there are more than 100 FISH groups in the United States, including Connecticut, Kentucky, Louisiana, Maine, Missouri, Montana, New Jersey, New York, Ohio, Oklahoma, Oregon, Pennsylvania, Texas, Vermont, Virginia, and West Virginia. Most of these are ecumenical.

The FISH at the Church of the Good Shepherd, West Springfield, now includes members from the



Mr. Nyback listens to a student's important news on St. Timothy's playground.

SCHOOL FOR SURVIVAL

mon se dice, baten sus maños.

"Simon says, clap your hands." In response, the children not only clap, but laugh in delight and amazement that the young, sandy-haired headmaster speaks the language they are learning.

The Rev. Warren Nyback is rector of St. Timothy's, one of the fully integrated churches of any denomination in Compton, California. Not only does he stop in for an occasional game of Simon Says at St. Timothy's Day School, but has "more fun than they do" reading St. Lewis books to the children.

Mrs. Matthew Love, a native of Panama, teaches the Spanish class and is one of eight highly qualified teachers, many of whom turn part of their salaries back to the school. Other courses are new math, reading, penmanship, music, art, social studies, and physical education. With 130 students enrolled in the kindergarten and six grades at low tuition rates, the school is self-supporting. A second story of classrooms is planned.

As the young priest visits classes and choruses of "Hello, Father Nyback," all seems as bright as the California sun. But back in his office he'll tell you how much more there still is to do. The school, begun in 1962 under the direction of the Rev. John Lathrop, Mr. Nyback's predecessor, now has five,

modern, sunny classrooms. Well-integrated when it began, it now has an approximate 90 percent Negro enrollment, although no official color count is taken. Enrollment reflects the population shift of Compton, situated a short distance from the scene of the 1965 Watts riots. Burned-out buildings still stand in Watts in testament to the violence that was, and many people think, might be again.

"Parents sent their children because they were concerned that they weren't getting enough individual attention in Compton's overcrowded schools," Mr. Nyback explains.

Since February when he came, he has been trying to involve the congregation in the life of the school. The vestry, he says, realizes that the school is an extension of the church's mission, and he hopes for more individual commitment by parishioners. Revenue from the school kept the parish going when pledging dropped off last spring.

In the early days the nave of St. Timothy's—a small frame church—was extended. The inside beams of the addition were left open and "as parishioners saved enough money, they bought a piece of beaverboard, brought it over, tacked it up, and painted it. Thus, each parishioner had a stake in the church."

"This kind of spirit is just what we need now," adds Mr. Nyback wistfully. ◀

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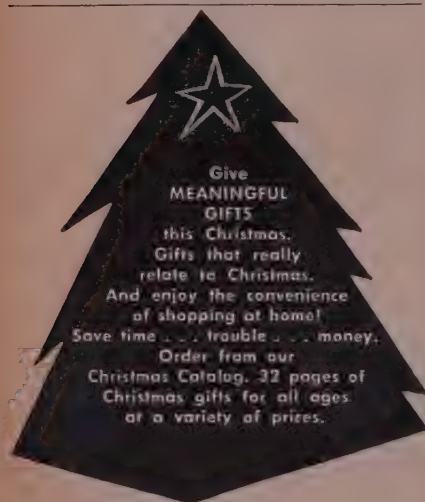
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FRESH FISH *continued*

Congregational, Lutheran, and Ro-
man Catholic Churches.

The most outstanding example of
FISH cooperation is in Canton,
Ohio, where twenty-six churches,
representing Protestant, Roman
Catholic, Orthodox, and Anglican
parishes have united under the lead-
ership of a Roman Catholic priest
in a city-wide ministry.

Two members of the committee
at Good Shepherd taped the story
of FISH for the Voice of America
which broadcast it for three weeks.
Recently Mr. James Hansmann,
FISH chairman at Good Shepherd,
had a call from an Air Force chap-
lain at the base near Anchorage
requesting more details so military
personnel and local citizens could
start the FISH.

WHNB-TV (NBC) Hartford, Con-
necticut, is preparing a documentary
on the FISH in color. It is twenty-
eight minutes long and will be avail-
able for local placement this fall
through the Division of Radio-TV
of Executive Council. The documen-
tary is broadly ecumenical and deals
with the activities of the FISH in
the Western Massachusetts-Connecti-
cut area.

The Rev. Robert Howell, rector
of Good Shepherd when FISH be-
gan there, says, "One wonders why
does such a simple thing attract so
much attention? The appeal for
most people is simply the direct-
ness of this ministry. It is a way of
getting a person in need in touch
with a Christian person who can
enough to meet that need. There
is an element of spontaneity which
no welfare agency we know of can
match... we are constantly being
asked by the agencies to fill the time
gap between when help is needed
and when the agency can take over.

"An individual can go to church
for twenty years and not once be
required to... actually witness in
word and deed. We need specific
outlets to help us show forth the
substance of faith in our lives. That
is, perhaps, the FISH's most valuable
benefit."

The opportunity the FISH pro-
vides for direct Christian action may
be why these groups are multiplying
and why, in 1966, the Church of the
Good Shepherd and St. Andrew's
Oxford, England, shared the *Guides*
posts Award "for their conspicuous
initiative and spiritual creativity."



FISH arranges emergency transportation or shopping trips for shut-ins.

WORLDSCENE

Headline: Tomorrow

Many Episcopalians are predicting that their Church's 62nd General Convention in Seattle will produce reverberations for years to come.

Fall is the target date for many new Church programs aiding ghetto dwellers across the U.S.

Pope Paul is considering another journey making trip, this time to Moscow, claims *LaCroix*, a Roman Catholic publication printed in Paris.

Look for mounting objections from world Christian leaders to the U.S. involvement in Vietnam.

Plans for a fixed date for Easter are moving ahead in ecumenical circles.

World Council: Guilt and Sadness

"God is strictly nonsense in the popular mind today," said Dr. Eugene Carson Blake, general secretary of the World Council of Churches. "It is quite clear that controversial, revolutionary changes are required of us and our Churches."

"I do not agree with that," retorted Dr. Nathan M. Pusey, Episcopal layman and Harvard University president, referring to Dr. Blake's statement about God. Dr. Pusey commented, however, that "there is enchantment in and impatience with the Churches."

This was not the first, nor the last, disagreement that was to break out at the twentieth annual meeting of the Central Committee of the World Council of Churches, held for five days in August on the island of Bali. There the 100 members of the policy-making body—22 from the U.S.—representing 223 Churches in more than 80 countries, gathered

under the Mediterranean sun to review the Council's work and discuss solutions for the sadness of war and famine spreading throughout the world.

Dr. Pusey found himself in a second debate when he attempted to have the word "withdrawal" struck from a resolution calling on the U.S. to commit itself again publicly to a withdrawal of troops from Vietnam and an end to the war. The measure was passed over his objections by an overwhelming vote, but still failed to satisfy seven Eastern European delegates who issued a statement terming U.S. intervention as "entirely unjustified."

The policy-makers, in another near unanimous vote, urged Israel to provide free access to all holy places, relinquish all territory gained by military conquest, and to provide for the Arab refugees made home-

less by the recent conflict.

They also asked for an end to racial discrimination in the U.S. and other parts of the world; condemned the lack of religious liberty in Spain; and offered to mediate the civil war in Nigeria.

• Presiding Bishop John E. Hines of the Episcopal Church in the U.S.A., as the chairman of the WCC's Division of Inter-Church Aid, Refugee and World Service, issued a report informing the group that more than \$13 million was spent by the agency in 1966 on service and relief projects in 50 countries.

• The group of world church leaders also launched a new commission charged with conducting a three-year survey of the 1,238 medical institutions related to Protestant and Orthodox Churches in Asia, Africa, Latin America, and the Mid-



Not All Controversy: Dr. Nathan Pusey (right), Harvard President, talks with Mr. Samuel Amissah, All Africa Conference of Churches head, at WCC meeting.



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WORLDSCENE

dle East. Then, since 11 hospitals were forced to close last year, for lack of funds, the 25-man commission was authorized to begin a \$1 million fund to support the church-related institutions.

- Deep satisfaction was expressed over the report from the 14-member Joint Working Committee of WCC members and Roman Catholic bishops. General Secretary Blake predicted cooperation and a joint expenditure of funds by the WCC at the Vatican next year in the area of international justice, development, and peace. Dr. Blake noted that if this worked out it would be the closest all parts of Christendom had come to concerted effort in 1,000 years.

- In another act of reconciliation the Central Committee agreed to sponsor a five-day dialogue between Christians and Marxists somewhere in Western Europe in 1968.

- The WCC leadership also approved the appointment of three new staff members: Dr. N. A. Nisiotis, as associate general secretary; the Rev. Ernst Lange as rector of the Division of Ecumenical Action, and the Rev. Albert van den Heuvel as director of the Department of Communications. They then voted to admit 11 new Churches representing over 600,000 members. Before adjourning, they reviewed plans for the WCC Fourth Assembly to be held next year at Uppsala, Sweden.

Mind over Mater

A boy of about four years of age was being scolded by his six-year-old sister for a wrong he had done.

"Don't you tell Mommy I did it!" the boy protested.

"I won't," his sister said, "but God may."

"That's silly! God can't tell on Mommy."

"Maybe not," was the confident reply, "but he can THINK to her."

—From Dr. Grace Davison
Middlebury, Vt.

Unity: Dates and Decisions

As the era of interchurch cooperation moves and expands, meetings between Christianity's top leaders are still news but no longer surprises.

Last month Presiding Bishop John Hines furthered Anglican-Orthodox relations by visiting Patriarch Athenagoras, spiritual leader of Eastern Orthodoxy, in Istanbul at the invitation of the Patriarch. This month the Archbishop of Canterbury is expected to meet with several U.S. Protestant, Roman Catholic, and Orthodox leaders following his stop at the Seattle General convention.

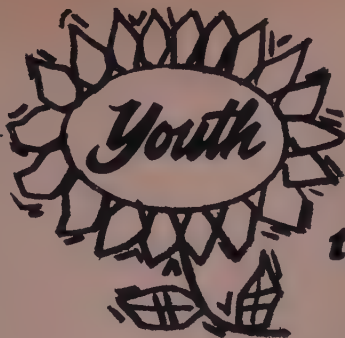
Future dates will probably include Moscow visits by Pope Paul and Patriarch Athenagoras with Patriarch Alexei of the Russian Orthodox Church, and meetings between Athenagoras and Pope Paul at Vatican City and the Orthodox leader and the Archbishop of Canterbury in London.

Christian unity came under discussion in Bristol, England, recently when some 100 theologians met for a ten-day session of the World Council of Churches' Faith and Order Commission. Although five Roman Catholic observers were present, the members voted to enlarge the Commission so that next time at least 20 fully participating Catholic representatives could be invited.

Other action spots on the ecumenical map include:

London—Hopes for definitive decisions by both the Church of England and the Methodist Church next year on proposals for union have been dashed by a surprise announcement that the final report of a joint commission studying proposals will be delayed until the spring of 1969. Specific proposals for uniting English Presbyterians and Congregationalists, however, received unanimous approval when they were presented to the General Assembly of the Presbyterian Church of England. The same report will be considered by the Assembly of the Congregational Church in England and Wales later this year.

Venna—This fall a pan-Orthodox conference will meet to plan a summit gathering of all Orthodox lead-



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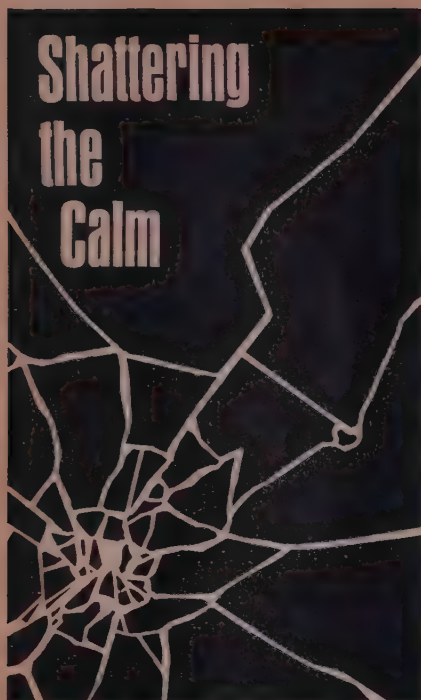
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Fredrick M. Morris, D.D., S.T.D.

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WORLDSCENE

ers. The conference reflects a new spirit of cooperation among the Churches of Eastern Orthodoxy. **Edinburgh**—The Church of Scotland (Presbyterian) and the Congregational Union of Scotland will be united in one body called the Church of Scotland if a plan of union adopted by a joint commission is approved by both bodies. Also underway are formal unity negotiations between Scottish Presbyterians and the smaller Episcopal Church in Scotland.

Bad Schauenburg—Lutheran and Reformed theologians met in Switzerland and called on churches of the two confessions in 11 European countries to "move forward on the road toward one another in the areas of theology, liturgy, and cooperative activity."

Ottawa—The 93rd General Assembly of the Presbyterian Church in Canada overwhelmingly accepted an invitation to join the Anglican and United Churches of Canada in their negotiations on union.

Potstejn—The International Synod of the Moravian Church, meeting in Czechoslovakia for its first sessions in ten years, gave its various provinces the right to enter into consultations aimed at church union.

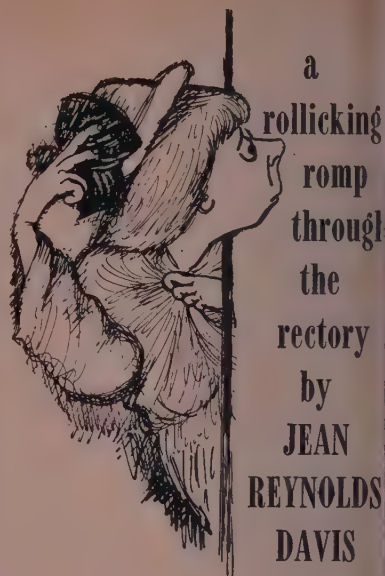
Wellington—Five New Zealand Churches—Anglican, Methodist, Presbyterian, Congregational, and the Church of Christ—have entered into an "Act of Commitment" to work cooperatively and to find a basis of union.

Mini Madness

Two churchmen—an Anglican and a Roman Catholic—looked down their respective ecclesiastical noses recently at the profusion of mini-skirts.

Supporting employers who have forbidden employees to wear mini-skirts to work, Dr. Edward King, Anglican Dean of Capetown, South Africa, wrote in his parish magazine, "In business offices, girls who wear minis are finis."

In Italy, Venice's Giovanni Cardinal Urbani grumbled over the "immoral" state of current feminine mini-fashion. But, he added, wistfully, "We foresee also that this,



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cry of alarm, will not change the situation, which is tied to great economic interests and complex deep-rooted passions."

The Negro Revolt: More '76 Needed in '67

Following the summer's soul-rising riots, an increasing number of churchmen are calling not for more police power, but for a stepped-up war on poverty. The remark, they point out, is really the first chapter in the on-going American revolution for freedom and dig-

The remedy for crime in the streets is not to be found in "more vigorous enforcement of stricter laws by more policemen," stated members of the General Board of the National Council of Churches, but by the "elimination of frustration and indignities caused by poverty, unemployment, and slum conditions which breed this type of crime." Following the Milwaukee riots, the Greater Milwaukee Conference on Religion and Race es-



lished "listening posts" in the inner core of the city to process complaints about alleged police harassment and other problems.

The Interreligious Committee Against Poverty, a group jointly sponsored by the NCC, the U.S. (Roman) Catholic Conference, Inc., the Synagogue Council of America, and cooperating Jewish organizations, strongly endorsed the White House's plea for more than \$2 billion to finance the Office of Equal Opportunity, the central Federal agency responsible for the national effort to eliminate poverty. In New Jersey, Episcopal Bishop Gene Stark joined with fellow

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WORLDSCENE

church leaders in calling together a 100-member committee to seek out and train community leaders from the slums who will help guide poverty programs.

• *The National Catholic Reporter*, called on U.S. Churches to raise a fund of \$1 billion to be used to restructure American society, and the National Committee of Negro Churchmen urged a "multi-million dollar" fund for economic development of the Negro community.

• The Ford Foundation has granted the National Council of Churches \$108,000 to assist predominantly Negro church-related colleges in creating more efficient educational enterprises, while the Christian Churches (Disciples of Christ) received a \$50,000 grant from the Irwin-Sweeney-Miller Foundation of Columbus, Ind., for civil rights work.

• Spokesmen for top Protestant, Roman Catholic, and Jewish religious groups in the U.S. are urging Congress to "defuse the ghettos" by passing the Administration's omnibus civil rights bill, which includes provisions to eliminate housing discrimination over a three-year period. Lutheran (Missouri Synod) and Methodist Church bodies recently issued statements urging their memberships to work for open housing in law and in practice.

• Eighty-five religious groups—51 Protestant, 18 Roman Catholic, 14 Jewish, and two Eastern Orthodox—have joined in Project Equality. The nationwide program, dedicated to equal job opportunities, now operates through regional offices in nine states: California, Connecticut, Michigan, Minnesota, Missouri, Ohio, Tennessee, Texas, and Washington. One of many examples of local initiative comes from Epiphany Episcopal Church in riot-scarred Detroit. Epiphany has opened its doors to a pilot United Auto Workers-CIO factory training program.

Trustees Vote to Up Clergy Pensions

The trustees of the Church Pension Fund have voted a substantial increase in pensions for Episcopal clergymen and lowered normal retirement age coverage from 68 to

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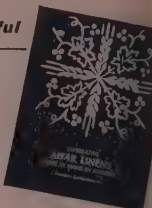
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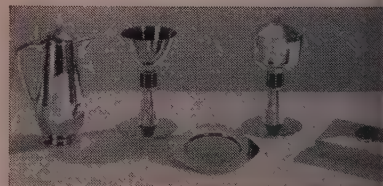
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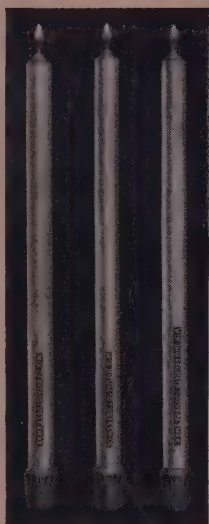
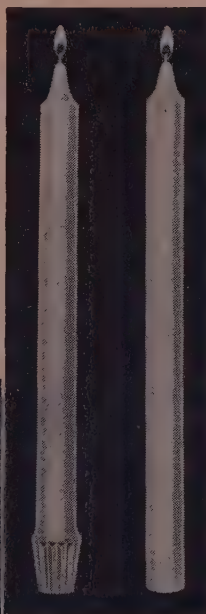
Meeting in New York, they took action after hearing a special report from a select committee appointed by Presiding Bishop John E. Hines last year to review the policies of the Fund.

Under the present plan clergymen receive 1½ percent of their salary multiplied by their years of service with a maximum of forty. Under the new plan clergy will receive pensions based on 1.1 percent of their ten highest consecutive years' salary level, multiplied by the number of years they have served, with no maximum limit of years. The new pension may not, however, exceed 100 percent of the ten highest consecutive years of salary base. Such a change will not only increase pensions, but also provide a built-in adjustment for pre-retirement inflation, a more equitable pension consistent with actual pre-retirement-age earnings, and would eliminate a minor but irritating limitation for clergymen ordained before age 28 or those who work the maximum years until mandatory retirement at 72.

Other changes include: increasing housing allowance from 20 to 25 percent of the clergyman's real salary base; reducing the minimum for voluntary retirement from 40 to 60 with an actuarially reduced pension; and increasing the minimum benefit from \$2,223 to \$2,500 for those served for less than 25 years service rather than less than 28.

In addition the plan will change eligibility for widows' pensions. At present a clergyman's widow receives a pension based on the number of years married. Under the new plan, a widow is eligible for pension if she has been married for five years before her husband's death. The new provisions also recommend an increase of the death benefit to any named beneficiary from \$1,000 to \$10,000 to age 65; from \$1,000 to \$2,000 from age 65 on. The death benefit previously went only to widows or guardians of minor children.

In making its recommendations, the special committee pointed out that Episcopal clergymen are greatly underpaid, and that changes in the pension plan have been long overdue.



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WHITE REFLECTIONS ON BLACK POWER

By Charles E. Fager. Disturbingly perhaps, Fager finds the "Black Power" concept legitimate, sweeping in its implications, and decisive for the future role of the white liberal in the Negro struggle. "No two words in contemporary American society have been more controversial or misunderstood than 'Black Power.' If you want to find out what they really mean, read this book." MALCOLM BOYD. 118 pages — cloth, \$3.50; paper, \$1.65



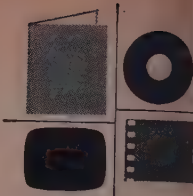
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REVIEWS OF THE MONTH



The Pike Companions

Harper and Row's publication of William Manchester's *Death of A President* earlier this year raised an uproar in the nation which changed reputations, divided partisans to the issues, and aroused many enmities which are probably permanent.

In similar fashion, the same firm published on September 13—four days before the opening of the Episcopal Church's 62nd General Convention—two books directly related to what some Episcopalians view as the attempted assassination of the Church's most controversial bishop, the Rt. Rev. James A. Pike, at Wheeling, West Virginia, in October of 1966.

The Bishop Pike Affair (Harper and Row, \$4.95 cloth; \$2.25 paper), initiated by the New York firm, is a 197-page account by Episcopalians William Stringfellow and Anthony Towne of the background and events leading to the statement passed by a 103 to 36 vote of the House of Bishops in Wheeling (see *The Episcopalian*, Dec. '66).

The book, in its own way, is as painful and distasteful as the Bishops' own struggle with the issue a year ago. It will cause outrage, dismay, and anger in nearly all corners of the Episcopal Church, particularly among the Bishops themselves. What everyone will need to remember, however, is that we are living in an age of communication. Events of our time are more thoroughly scrutinized and recorded for all to see and examine than in any previous age.

The Messrs Stringfellow and Towne do not claim to be "objective" about the "Affair" as they frankly say in their preface. They do aver, however, that it is "... feasible to secure all the facts that can

be obtained and to relate them with accuracy and fairness." Presumably the authors believe they have done so. We doubt that anyone is capable of securing all the facts.

The authors have, however, done an impressive job, probably thorough and exhaustive an explanation of the matter as was possible in the ten months since the Wheeling vote.

At the same time it is obvious that the authors have a rather simple logic underlying their entire presentation. They believe that the majority of those wishing to rebuke Bishop Pike or convict him of her charges are either right wing extremists and/or racists, or the unwitting tools of such persons.

They see little purely disciplinary action in the Bishops' treatment of Bishop Pike, but view it as a veiled attempt to "get" the resigned Bishop of California because of his social views.

This thesis evidently makes it possible for Stringfellow and Towne to see that some of the Bishops of Wheeling may have been convinced that they had the prerogative to censure Bishop Pike's fellow prelates to ensure him for "irresponsible" public statements. The authors never examine these fundamental questions: 1) Does the Episcopal House of Bishops have the right to admonish one of its own members? 2) Can such an admonition be in other than legal or judicial form? Obviously, a large majority of the Bishops thought the answer to both questions was yes.

Whether any Bishop of this Church voted censure of Bishop Pike for conscious or unconscious motives of racial prejudice, right wing conser-

n, or jealousy, is a question read-
of *The Bishop Pike Affair* must
wer for themselves. The authors
east are convinced some did. Their
e is one of studied, elegant re-
ctfulness, laced often with heavy
y and sarcasm that does not
ays hide their evident scorn.

The Bishop Pike Affair is a thor-
ghly uncritical defense of Bishop
e from beginning to end. As such
is a well-documented, partisan
et, and contains valuable records
a major controversy in the Epis-
al Church, although it descends,
re often than necessary to trivial
sometimes childish details.

Despite all that, and despite the
may bound to arise in some quar-
d, it is a book which all who love
care for the Episcopal Church
ght to read with thought and the
per kind of discrimination.

On the same day Harper and Row
lished, almost as a "companion
ume," Bishop Pike's own defense
his stance and views, *If This Be
esy* (\$4.95). On page five Bishop
e says, describing his viewpoint
1951 while co-authoring Seabury
ss's widely used *The Faith of the
Church*, "... I was in a phase of
elopment describable as 'smooth
odoxy.' The point is that I was
a lawyer, but one with a rela-
ly new Client."

Bishop Pike is obviously still a law-
er. If we may assume he regarded
the Episcopal Church as his "new
ent" back in 1951, today he is
ur to making the Episcopal Church
defendant, with himself in the role
prosecuting attorney.

After a first chapter of explaining
the purpose in this latest volume and
why he came to write it, Bishop Pike
spends the next three chapters pre-
siding—and assaying reasons for—
an imminent serious decline in the
Churches in America. Having sur-
veyed the situation the author sets out
a recipe for reform of the Church's
chief summed up in its title, "Facts
+ Faith."

Following his own brand of this
formula, Bishop Pike devotes his last
five chapters to the kinds of teach-
ing—based on "facts"—the Church
ought to be doing if Christianity and
the Church are to become healthy
and persuasive again.

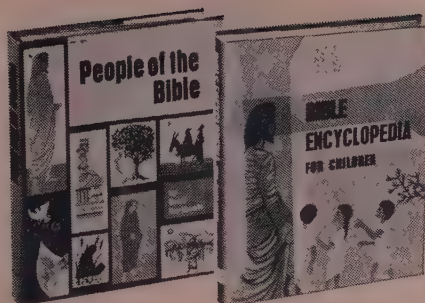
The author is bold and devastat-
ing in his diagnosis of the troubles
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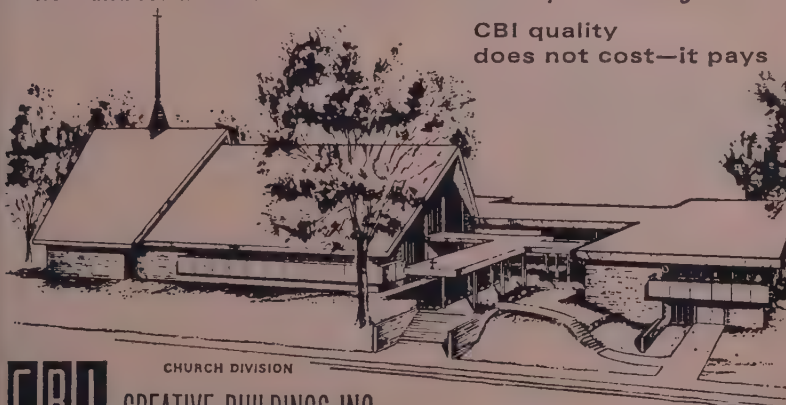
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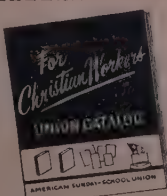


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REVIEWS

in performance, credibility, and authority. A great deal of his criticism is entirely justified and welcome. His claim that people today believe less in authority as authority is open to question. Has there ever been a time when the general mass of citizenry would believe, or agree with, a pronouncement just because a President, a judge, or a Bishop made it?

The "performance gap" of the Church is serious. Better, more consistent living of the Gospel by Christians would bridge not only the performance gap, but go far to restore the credibility and respect for the authority of the Church.

Bishop Pike is convinced, along with the great majority of Christendom's thinkers, past and present, that facts must underlie a man's faith. His narrow, presumably scientific, standards for what facts a man may admit as reliable grounds for faith eliminate most of the Bible, the ecumenical councils, the creeds, liturgies, confessions of faith, and the consensus of Christians.

This leaves for him a thin remainder of "facts." The example of selfless men and women—those who "live for others"—is his strongest and most persuasive presentation.

When Bishop Pike turns to the "facts" to support a faith in life after death, all he can come up with are evidences of extrasensory perception, psychedelic phenomena, speaking in tongues, and spiritualism. Thin gruel indeed, this.

In his last chapter Bishop Pike examines the "God" question with his "fact yardstick" and comes up with evidence for Him in human transcendence. If man he says "... is greater than the sum of the parts, it is reasonable to affirm the same of the universe."

Bishop Pike's newest book will disturb most of the faithful. It is a stimulating exercise for those who want some basis for their faith other than traditional authorities and may be positively helpful to some of them. As a criticism of the Church and Christian behavior, it is potent and valuable. But it is decidedly weak in what it affirms. If Bishop Pike's *If This Be Heresy* were an urban renewal project, we would have to say he has left us with acres of rubble dotted with a few modest lean-tos.

—E.T.D.



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October

- 1 NINETEENTH SUNDAY AFTER TRINITY
- 1 (Remigius, Bishop of Rheims, c. 530)
- 1 Worldwide Communion Sunday
- 4 (Francis of Assisi, Friar, 1226)
- 6 (William Tyndale, Priest, 1536)
- 7-8 Brotherhood of St. Andrew's meeting, Seabury House, Greenwich, Conn.
- 8 TWENTIETH SUNDAY AFTER TRINITY
- 8 Laymen's Sunday
- 14 Churchmen's Week
- 12 Marriage and Family Counsel Workshop sponsored by Diocese of Alabama at St. Luke's Episcopal Church, Mobile, Ala. Workshop leaders from the American Institute of Family Relations, Los Angeles.
- 14 Episcopal Peace Fellowship Conference, Seabury House, Greenwich, Conn.
- 15 TWENTY-FIRST SUNDAY AFTER TRINITY
- 22 Worldwide Bible Reading and National Bible Week. Worldwide Bible Reading continues through Thanksgiving Day.
- 15 (Samuel Isaac Joseph Schereschewsky, Bishop of Shanghai, 1906)
- 16 (Hugh Latimer and Nicholas Ridley, Bishops, 1555)
- 17 (Henry Martyn, Priest, and Missionary to India and Persia, 1812)
- 18 ST. LUKE THE EVANGELIST
- 22 TWENTY-SECOND SUNDAY AFTER TRINITY
- 22 World Order Sunday
- 23 (St. James of Jerusalem, Brother of Our Lord Jesus Christ, and Martyr, c. 62)
- 26 (Alfred the Great, King of England, 899)
- 28 ST. SIMON AND ST. JUDE, APOSTLES
- 29 TWENTY-THIRD SUNDAY AFTER TRINITY
- 29 (James Hannington and his Companions, Bishop and Martyrs of Uganda, 1885)

To acquaint our readers with the Lesser Feasts authorized by General Convention for trial use, we are listing (in parentheses) the supplementary observances. If the name appears in italics, a special Little and Gospel have been authorized, as well as a Collect. The texts for these enhancements of the Calendar are published in *Lesser Feasts and Fasts* by The Church Mission Fund, 800 Second Ave., New York, N.Y. 10017.

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When I returned to this country after twenty years as a surgeon in India, I was shocked at the widespread ignorance about leprosy.

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Human Consequences

But the importance of the leprosy problem is not a matter of statistics. The human and social consequences are more serious than those of any other disease. Ancient superstitions and fears, social ostracism, economic loss still plague the leprosy victim and his family.

Today we know that leprosy, often called Hansen's disease, is a chronic disease of low infectivity, which can be treated with modern drugs and in some cases cured. Stigmatizing disabilities can often be prevented by early treatment, corrective surgery and physiotherapy.

A Quiet Revolution

But public knowledge of these new advances is woefully limited. Few people, for example, know that the drug of choice in leprosy treatment

was first used at the U. S. Public Health Service Hospital in Carville, Louisiana, in 1942. This development marked the first major breakthrough in leprosy therapy, and paved the way for later advances in plastic and reparative surgery.

What Can Be Done

Medical research must continue, training facilities up-dated, personnel recruited. But at the same time the education of the American public must keep pace with scientific advancements.

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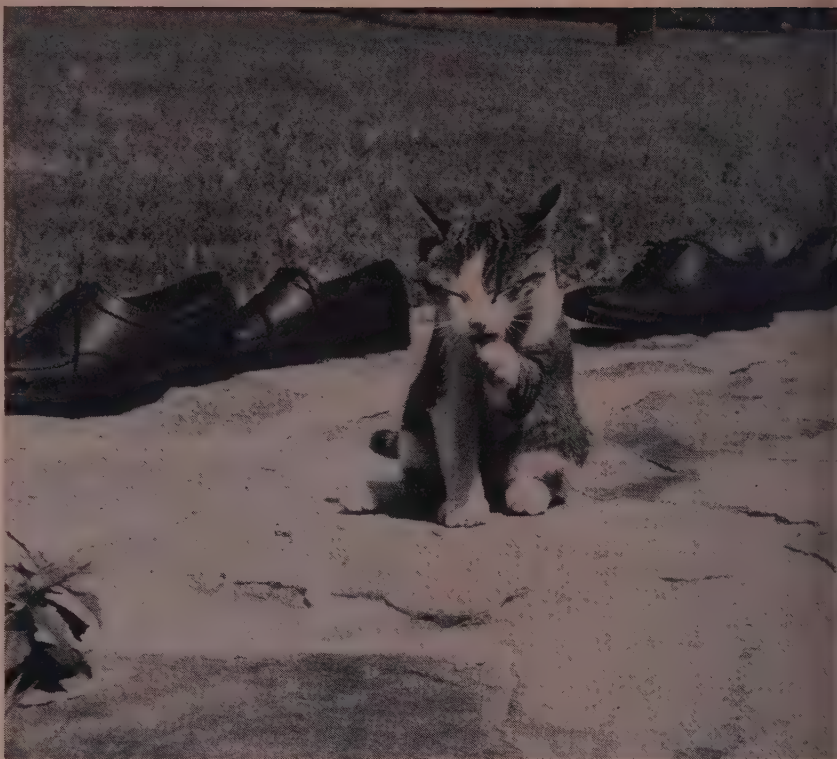
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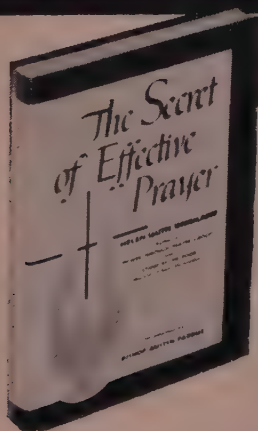
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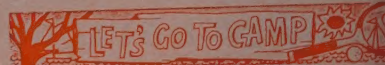
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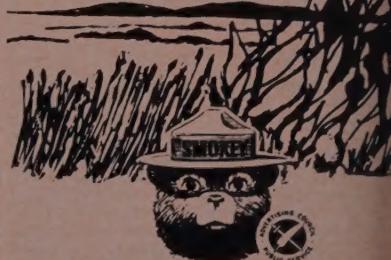
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Missionary Societies and Boards

Ripon, England: John R. H. Moorman, Bishop; John H. Cruse (Knaresborough), Suffragan. (For new churches and schools; the Diocesan Retreat and Conference House at Barrowby.)

Riverina, Australia: John B. R. Grindrod, Bishop. (For scattered Anglicans in this vast area; work in towns along rivers and canals; continued parish help to the new irrigation areas resulting from the Snowy River Conservation Scheme; the Bush Church Aid Hostel, Broken Hill.)

Rochester, England: Richard D. Say, Bishop; Russell B. White (Tonbridge), Suffragan; John C. Mann and John K. Russell, Assistant Bishops. (For Church extension; Rochester Theological College, largely for men thirty to forty; "Operation Projectile," raising funds for projects in Kenya, Malaya, and Tanzania; the industrial chaplains.)

Rochester, U.S.A.: George W. Barrett, Bishop. (For the Church's efforts to alleviate tension and provide on-job training for hard-core unemployed; ecumenical solutions to questions of mission; the companion relationship with Maseno, Kenya; college and hospital ministries.)

Rockhampton, Australia: Donald N. Shearman, Bishop. (For clergy, traveling hundreds of miles over difficult roads or in the Church's airplane, St. Michael, to minister to scattered flocks; work in new industrial areas.)

Rupert's Land, Canada: Howard H. Clark, Archbishop and Primate of All Canada; John O. Anderson (Red River), Suffragan. (For the Prairieopolis project, awakening the Church to the new role of inner-city parishes, the ministry to be exercised among Indians and Méthis, and the increasing urbanization of rural life.)

Ruwenzori, Uganda: Erica Sabiti, Bishop and Archbishop; Yonasani Rwakaikara, Assistant Bishop. (For rebuilding churches damaged and destroyed in the 1966 earthquake; the new settlement project on church land in Bunyoro for young Africans trained at a Farm School; funds and scholars to revise the vernacular Bible used only in this diocese.)

Rwanda, East Africa: Adoniya Sebununguri, Bishop.

Burundi, East Africa: Yohana Nkunzumwami, Bishop. (For the indigenous leadership of the Church in these times of political tension and tribal dissension; the clergy and catechists.)

St. Alban's, England: Edward M. G. Jones, Bishop; Albert J. Trillo (Bedford), Suffragan; John Boys, Assistant Bishop. (For churches and clergy to serve the new housing areas and four new towns in this rapidly expanding area.)

St. Andrews, Dunkeld, and Dunblane, Scotland: John W. A. Howe, Bishop. (For improved ecumenical relations; continued good relations between local churches.)

St. Arnaud, Australia: Allen E. Winter, Bishop. (For work in the declining rural areas and the burgeoning towns; the Cathedral in its centenary year.)

St. Asaph, Wales: David D. Bartlett, Bishop. (For more clergy; greater lay participation; MRI projects in Africa.)

St. David's, Wales: John R. Richards, Bishop. (For more Welsh-speaking curates; a richer church life through liturgical study, prompted by the Revised Holy Communion Service of the Church in Wales.)

15 St. Edmundsbury and Ipswich, England: Leslie W. Brown, Bishop; David R. Maddock (Dunwich), Suffragan; Arthur M. Hollis, Assistant Bishop. (For group ministries; work in new housing areas and in industry; the schools.)

16 St. Helena, South Atlantic: Edmund M. H. Capper, Bishop-elect. (For the bishop, traveling by pony to out-of-the-way places; the Church Lads Brigade; the Diocesan Trade School; work among the West Indians flown into Ascension Island for building work.)

17 St. John's, South Africa: James L. Schuster, Bishop; Alphaeus H. Zulu, Assistant Bishop. (For the diocese, coterminous with the first Bantustan to be established by South Africa in accordance with its policy of racial separation; courageous Christian witness in the uncertainties of the future; continued improvement in stewardship.)

18 Salisbury, England: Joseph E. Fison, Bishop; Victor J. Pike (Sherborne), Suffragan. (For work in towns, rural areas, and holiday resorts; maintenance of the ancient village churches and Salisbury Cathedral; the Theological College, experimenting in new teaching methods.)

19 San Joaquin, U.S.A.: Sumner F. D. Walters, Bishop. (For work among foreign students in the diocese; the California Migrant Mission to seasonal workers; the conferences held in the diocese's national parks.)

20 Saskatchewan, Canada: William H. H. Crump, Bishop. (For the Retreat Center at Meadow Lake; continued increased participation by the Indians in church affairs; the Indian priest at Churchill River, the diocese's most isolated area; more lay readers.)

21 Saskatoon, Canada: Stanley C. Steer, Bishop. (For indigenous candidates for the ministry; specialized ministries in the university and three large hospitals; links with the Diocese of Maseno and the Diocese of Argentina and Eastern South America.)

22 Seoul, Korea: Paul Lee, Bishop. **Taejon, Korea:** John C. S. Daly, Bishop. (For these two dioceses, separated two years ago; a proposed community church with a Welfare Center in the industrial city of Yongdongpo.)

23 Shantung, China: Shen-ying Wong, Bishop. (For our Christian brothers of all churches in China.)

24 Sheffield, England: Francis J. Taylor, Bishop; George V. Gerard, Assistant Bishop. (For the industrial mission serving especially workers with no realistic understanding of Christianity; work among students at university and training colleges; flexibility and imagination in ministering to people moved under slum clearance schemes.)

25 Shensi, China: Newton Yu-chang Liu, Bishop. (For Chinese Christians, continuing to hold firm and glorify God by their lives and examples.)

26 Sierra Leone, West Africa: Moses N. C. O. Scott, Bishop; Percy J. Jones, Assistant Bishop. (For more, better educated clergy; strong laity who will help lead the new nation; the primary schools; University College; a planned maternity center and evangelistic training center.)

27 Singapore and Malaya, Malaysia: Chiu Ban It, Bishop. (For the Church's witness in multilingual, multiracial South East Asia.)

28 Sodor and Man, England: George E. Gordon, Bishop. (For the ministry to tourists; formation of one Council of Churches for the island; a Bishop's Youth Chaplain.)

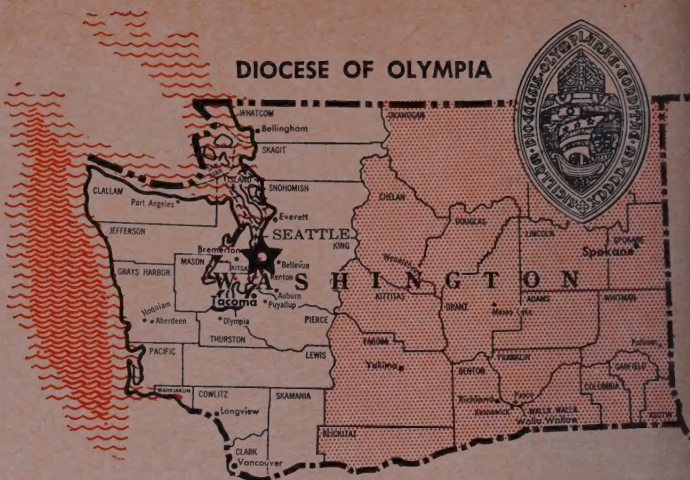
29 Soroti, Uganda: Asanasiyo Maraka, Bishop. (For more ordination candidates; greater stewardship; the Uganda Joint Christian Council.)

30 South Carolina, U.S.A.: Gray Temple, Bishop. (For the Church as it seeks the best way to minister in rural areas and new industrial centers; work among the elderly, including the construction of an apartment house.)

31 South China, China: Bishop, vacant. (For leaders for the Christians in this diocese.)

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Twenty-five years ago, the Diocese of Olympia saw its cathedral, St. Mark's, sold at a sheriff's auction. Today Olympia, "that portion of the State of Washington west of the summit of the Cascade Mountains," is the fifth largest Episcopal diocese west of the Mississippi, with 102 parishes and missions, 134 clergy, and 46,026 baptized persons (30,399 communicants).

Olympia also rates as a pace-setter. The most recent example of its willingness to "think new" is its employment of highly advanced data-processing systems in preparing for the enormous task of hosting the current General Convention of the Episcopal Church.

Rapid transition is, for most Olympians, almost routine. The tradition dates back to the rugged times when men like the legendary missionary bishop, the Rt. Rev. Thomas Fielding Scott, and the indefatigable churchman, the Rev. John McCarty, fought the wilderness to reach the people. In 1853, the year the Missionary Jurisdiction of Oregon and Washington was constituted, McCarty reported a fourteen-day, 325-mile journey "90 by steamer, 68 by canoe, and 167 on horseback. . . ."

In 1892 the Jurisdiction of Olympia was officially constituted. It became a diocese in 1910, under the guidance of the Rt. Rev. Frederic William Keator.

The combination of pioneering determination, active laymen (Olympia has 228 licensed lay readers), and distinguished leadership continues to characterize the Church's westernmost continental diocese. In his 1947-59 service as diocesan, the Rt. Rev. Stephen F. Bayne, Jr., led the diocese to remarkable advances in every area of its work and mission. In 1959 Bishop Bayne resigned to become the first Executive Officer of the Anglican Communion, to implement the MRI concept he had helped to introduce. His successor, the Rt. Rev. William Fisher Lewis, served from 1960 until his death in 1964. In that short time, Bishop Lewis inspired the whole Church with his faithful courage in performing all his diocesan duties despite a terminal illness.

The Rt. Rev. Ivor Ira Curtis, bishop since 1964, has reorganized diocesan structures to permit better communication, innovated new areas of ministry, entered into a "pilot project" program with the Executive Council, and served as chief guide for all the pre-General Convention preparations. At present, Bishop Curtis is facing, and accepting, Olympia's newest challenge.

"This has always been called 'God's Country,' first the Indians . . ." he writes. "Now, with the arrival of the Space Age . . . it is increasingly becoming a land of many people." As thousands of new residents, attracted by booming industrial growth, arrive in the Seattle area, Olympia is continuing to explore ways of expanding and increasing its ministry.



The Rt. Rev. Ivor Ira Curtis, Bishop of Olympia, did not know he was providing his own best characterization when he recently wrote, "The changes are coming too fast for people who like to be alone, and one of the agents of change is the Episcopal Church."

His capacity to meet, and welcome the challenge of change was well established when, in 1964, he became first the coadjutor, then diocesan.

Olympia: from 1960-64, he was Suffragan Bishop of Los Angeles, a huge diocese confronted with all the rapid change a fast-growing area can experience.

Born fifty-nine years ago in Watkins, Minnesota, Bishop Curtis attended schools in his home state and in Montana. After he was graduated, in 1932, from Carleton College, he entered Seabury-Western Theological Seminary and graduated in 1935. Ordained a deacon in June, 1935, a priest the following February, he began his ministry as curate of Emmanuel Church in Back Bay, Boston. His first parish was St. Peter's, Cazenovia, New York. He later served as rector of parishes in Massachusetts, Michigan, and, from 1953 until his election to be Suffragan of Los Angeles, as rector of St. James', Los Angeles.

Bishop Curtis holds several honorary degrees and has long been active in a number of youth organizations, including the Boy Scouts. He has also served on several boards and committees to promote opportunities for minority groups.

He and his wife, the former Lillian Alice Kinney, were married in 1936 and have two sons, William and Dominic. Mrs. Curtis shares her husband's concern for young people and is a trained children's librarian.